

Military Chaplains' Review

Winter 1988
For the Family

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Professional Bulletin of the US Army Chaplain Corps

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Professional Bulletin of the US Army Chaplain Corps

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Persons interested in contributing an article on one of the themes listed above should coordinate with the editor to insure that the contribution fits well with other articles planned for the issue.

The *Military Chaplains' Review* prints an occasional "non-thematic" issue. Any subject having to do with chaplain ministry is appropriate for such issues.

For the family . . .

Yesterday, today and tomorrow—our history and our hopes take flesh in *family*.

When the embrace of a man and woman widens to include a child, *family* is born. And with every new family, the need for a secure place for growth, a quiet time for remembering and telling stories, and the chance to dream.

Many say today that the American family is in danger. Some say the military family is more vulnerable than others. To say that *family* is in danger is to say that life with meaning is in danger.

This issue of the *Military Chaplains' Review* is for the family.

William Noble

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Gentle into that Good Night

Walter Wangerin, Jr.

Recently my father composed and posted a letter to his seven scattered children, a formal letter containing the sort of news that makes common relationships suddenly formal, that strikes life itself with a grave formality and contemplation.

I read the letter. I learned his news. I did not deny the news, but allowed myself to experience it. I suffered the news to consume me with its implications. And in the end—precisely because of that news—I realized what a genuine, holy, consoling gift my father had been bequeathing me all the days of my life, though I had not known the gift nor its perdurable power until that letter, this news, and this, in the forty-third year of my maturity.

My father had been setting me free.

He is nearly 70. Threescore years and ten. He is “Walter,” as was his father before him—as I am, the oldest of his children. And I sign myself a “junior” always, in every public place, to honor our common name. “There are two of us,” I say with my signature. “When you see me, you see evidence of him; and I shall, however long he lives, however long I live thereafter, be his junior.”

When he was much younger he used to brush his hair into a peculiar swirl at the peak of his forehead—a brown cone fixed in front like a miner’s lamp. For me that swirl was as needful and as comforting as a nightlight, because it was ever the first sign of my father’s presence. There were summer afternoons when he would take me shopping, when I would lose myself among the comic books, lose all sense of time, and then look up to find my father gone. My heart

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Walter Wangerin Jr., is the author of the award-winning novel *The Book of the Dun Cow* (Harper & Row). His latest books include *As for Me and My House* (Thomas Nelson) and a collection of poetry, *The Miniature Cathedral* (Harper & Row).

would begin to buzz like a bee in a bottle and my limbs go limp with panic. I would stare down the aisles of the alien store, struggling not to cry. I would scan the top of the crowd, the heads of the shoppers—their hair.

There were Sunday evenings when my mother and I would drive to the airport to meet my father after a week away, when we would pass down long halls loud with belligerent sound, bright with a bloodless, fluorescent light, brutal with herds of stampeding strangers, and I would diminish in such an unfamiliar place. I would grow smaller and smaller and ever more fearful—until my mother squeezed my hand the harder and whispered, “There. There he is. There’s Dad.” And then I would stand tiptoe and scan the top of the crowd, the heads, searching for that peculiar swirl of hair.

When suddenly I recognized it (five miles away), the whole world changed in an instant, became kindly and familiar, and I would let go my mother’s hand and run.

The sight of my father’s curl set me free in an airport. Or I would race up the aisles of strange department stores, as bold as any citizen, because I had seen the sign of my father. That cone of hair consoled me, that looping curl alone. Where it was, he was. Where he was, I was home.

In the years of my childhood my father was often gone. He traveled for days and weeks at a time—and then I knew the intensity of my longing for him by an odd trick of the air of our house, a trick I fell for every time. His study lied to me, and I believed the lie. Whether he was working at his desk, or whether he was absent altogether, Dad kept the door to his study closed; that, perhaps, abetted my deception.

I would be involved in some common thing, playing in the living room, descending the staircase that ended at his study door, eating lunch as blithe as a child, and busy. It would be morning and sunlit. The house would be murmuring sounds of active contentment, I unconscious at my business—when all at once, as clear as a radio, I would hear my name called: “Wally!” This was my father’s voice. It came directly from his study. It named me just once —“Wally!”— as though he needed me. And I would rise without another thought but that my dad had called. I ran.

I would thump the study door, enter the room and find it empty. Always the room was terribly neat and terribly still and vacant. But someone had called me in my father’s voice. No, no one had called me. I would stand in front of his desk, adjusting to the silence, and like a pragmatic adult would school myself in the truth that, no, my father was gone. My father was traveling. Something else—the study, the air, or my own desire—deceived me. Nobody had called my name. Merely: I missed him.

We lived in an enormous house, in those days, as dark in its depths as a cave.

On another day my mother would say, "Dad's coming home today," and that day would snap into a perfect pattern, and I had a job to do.

"When is he coming?"

"I don't know, Wally. This afternoon."

In fact, the time didn't matter. On such a day, the whole day through, I would enact my infant loyalty, my absolute faith in my father, my love, and my reason for being.

Straight from breakfast I would shoot outside to the street in front of our house and to take up a position on the curb, from which I could keep the length of the street in surveillance. I sat, and I stayed there. I stayed there while the sun went from my back to the front of me. I stayed there full of happiness and hope, stayed there like a junior gargoyle fixed to the concrete. And this is what I did: I grinned and waved at every car that passed—but watched for one in particular.

I gathered bouquets of waves in return: all the world must have known who drove not far behind. I classified the various kinds of waves that humans could produce. I showed an astonished patience, but that came of the faith that Dad was on his way in a green Chevy station wagon; and until that car turned onto Reeves Drive, I was content to be nowhere but there, where I would be the first to see him.

When it did, finally, nose underneath the gracious trees, the reflections of leaves slipping up its windshield, neither patience nor chains could keep me seated, but I leaped and ran into the street and peered through the coming window and recognized among the leaves that signal swirl of hair and then the smiling face below, and I was glad. Dad was home.

Silly memories. A boy clasping his hands like prayer and bowing and laughing in the middle of the street. A boy like exhaust smoke trailing a Chevy up the driveway. A boy demanding that his father immediately be seated in a chair at a desk, that the boy might only gaze on him in that place, and on his hair.

Foolish memories.

Dad and I are older now, the both of us. My sisters and brothers, his children, are so far scattered round the world that he had to send his formal letter to the Sudan in Africa and to Tombstone, Arizona; to Denver in Colorado and Clearwater, Florida, and here, to Evansville, Indiana, the house on the corner of Chandler and Bedford.

He is threescore years and ten. Not so old, though, that he no longer works. On Sundays my father still preaches in rural congregations that lack their own pastors. Do they know the treasure they are getting? He brings to these little parishes the garnered wisdom of a long career; for he has been, in his time, a college president, an editor of Christian educational books, a professor of theology, the founder of a liberal arts college in Hong Kong, a pastor. Do they know the gift he offers them? Well, I think so. Because all his wisdom, all his experience is nothing without the thing that sustained his career from the beginning, the thing he gave his son even in the early days. About this thing my father has never been coy or secretive.

He brings to the little parishes his core self, his holy, sweet stability—his faith. They cannot mistake it. Perhaps he uses a different language now than he did in the past. Long experience will surely enrich the words. And perhaps, since the people he preaches to are farmers and ranchers, while I was just a kid when I listened, I wouldn't recognize the images of his present homiletics. But I would certainly recognize the flash in his eye and the intensity of his tone—just as the farmers see the flash and the ranchers hear the tone. Because this thing remains the same today as first I saw it in his fatherhood and in my childhood: that he trusts absolutely in the Cross of Jesus Christ, the foregiveness and the promise of that Cross. This caused his career in the first place. This he gave to me. And this he brings to 30 people in a rural pew with as much commitment, dash, and preparation as though they were 3,000 in an auditorium: *Liberty!*

He brings them his faith.

What he no longer brings is the swirl of hair by which his son once spied him in a crowd. He has developed a very high forehead, now; and the few hairs left above it he combs straight back. They are white. And the sides of his head, they are snow white.

In his formal letter to the seven scattered children, my father wrote that he had passed a kidney stone; that the physician was moved, in this event, to examine other parts of his person; that his prostate gland was found to be enlarged; and that a biopsy of the gland revealed a malignancy. Dad has cancer of the prostate.

What, then, shall I do? Shall I in any manner deny my father's age? Shall I assume the sunny disposition that asserts with grim grins only good things, nothing bad? All Will Be Well. You'll be fine, Dad. This is an easy cancer to treat. I can name a happy host of men who lived years and years behind this piddling sort of tumor. *You will not die. You will never die. My father shall never not come home again.* Shall I prison myself in even the kindly lie?

What shall I do? Shall I shrink from the specter that promises to turn me into a little child again? Shall I shrink from death? From the certainty of my father's death—and the possibility, now, that it could be sooner than later?

Even at this distance, death makes me the boy who heard his name called from an empty study: "Wally!" *I need you.* I will run into his room, but he won't be there and his desk will be too terribly neat. Death makes me a curb sitter, a watcher on the street forever, waving at every car that passes, except the one that isn't coming. What shall I do? Shall I reject these feelings and deny the incipient stabs of missing him? Shall I turn away from the truth of my father's present condition, and the truth of my father's future, soon or late? Well, if I do that, I turn away from my father as well, since this is who he is now. I divorce me from him. I prison out love in my own deceptions, and I become for him a fraud, no healer and no help at all.

Then what shall I do?

Why, now, when death has taken a face and found a foothold in his body—now especially—I will invoke the gift my father has given me all along. I will act in liberty, free from the need to lie, free from fear. I will myself benefit from my father's abiding, unhidden faith in the promises of Christ: *that* is his chiefest gift to *me*, most practical right now, empowering me to benefit him.

For 43 years, consciously or not—it doesn't matter—my father has been preparing me for this crisis; and it is right to plead with every Christian parent: Please, never make a secret of your faith! For the sake of your children, against the day when you will surely die, in order to transfigure then their grief into something more healing than destroying, assure them with cheerful conviction, even in the good, green days of their childhood, that you live and you shall die in the arms of Jesus, in whose love is life and everlasting life. Let them know that you know. Your knowledge shall be their precious gift. Their freedom.

Walter Wangerin, Senior, clings like an infant, simple and unashamed, to Jesus Christ. Walter Wangerin, Junior, has always known that. For the son, then, there are no final terrors in his father's death, and he may gaze at the approach with clear eyes, undeceived and undenying. This is the gift, revealed in my reaction to a formal letter. The son need not shrink backward, but may companion his father even in this trip—to the door if not through the door.

All my father's wisdom falls away, all his successes and his accolades. His long career becomes a dust, none of it a consolation now. And the swirl of hair is gone; it cannot comfort me. He is

reduced, whenever his end shall come, whether sooner or later, to the flash in his eye, the intensity of his tone, and the joy with which he looks to meeting Jesus face to face. This excites him still; that God will touch the tears from his cheeks. This faith endures. This is the sign of my father now, infinitely kinder than a looping curl of hair.

I believe his believing. If his dying doesn't destroy him, it doesn't destroy me either. If it is for him a beginning, it can be for me a passage and patience. I can sit on the curb a long, long time. I can sit till the kingdom itself turns onto Reeves Drive in the shape of a Chevy. Hope keeps me there. Hope has a marvelous staying power.

I don't mean, in any of this, to sound unrealistic: I will mourn my father when he dies. I will miss him grievously, and the empty air will wound me, calling "Wally!" when no one is there. I will cry. I know how to cry. But I will not grieve as those who have no hope, which is the killing grief, which is despair.

And this is the evidence of our common, hopeful, liberating faith: that I am writing to you now, my father, my senior, this letter fully as formal as the letter you sent to us, fully as honest and unafraid as yours. On behalf of the seven scattered round the world, I send you our thanksgiving. Whenever it must be, dear Father, go in peace. You leave behind a tremendous inheritance, and sons and daughters still unscarred. Go, Dad. We will surely follow after you.

Family Spirituality

Myron R. Chartier

An eight-year old girl had been sent by her parents to a pastoral counselor for therapy. The family were members of a nearby church, and their pastor had referred the family to a counselor to help them with her "deviant" behavior.

"You and your family attend First Church. What makes your family a Christian family?" asked the counselor.

With a slight pause for a moment to collect her thoughts the eight-year-old responded, "Well, we don't play cards. We never go to the movies. We don't dance. There's never any beer in our house. We never shop on Sunday." "I see," said the counselor. "You've told me what you don't do that makes your family Christian. Can you tell me what it is that you do because you are Christians?"

There was a long silence as the little girl thought. Finally she responded, "We fight!"

A pastor in his mid-forties had come to my office to talk about Eastern Baptist Seminary's Doctor of Ministry program in Marriage and Family Ministry. A question I often ask inquiring pastors is: "Why do you want to work for a Doctor of Ministry degree in marriage and family ministry?"

"I want to be able to provide for marriages and families what I did not receive from my church when I was first married," he said.

"What do you mean?" I inquired.

"The only thing our church proclaimed was salvation. Salvation, salvation, salvation! That's all we ever heard. The church had nothing to offer people once they had been saved. I was very active in my church as a young man with a wife and children. A point came

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when I realized that all my churchly activity was creating stress within my family. I was busy trying to win individuals to Jesus Christ while tension and frustration were building in our home.”

“It slowly dawned on me that my church and my family were in conflict. As a young man I needed help with knowing how to relate to my wife and my children, but my church was silent. They had nothing to contribute.”

“I believe that is a distortion of the Gospel. In my view the Gospel speaks to all life’s relationships.” He said with great intensity, “I am determined as a pastor to find a way in which the church’s ministry undergirds and edifies its families.”

The church, as described here, is the primary arena in which one demonstrates devotion to God. Such an emphasis makes the church parasitic in the way it relates to its families. According to Dennis B. Buernsey (*A New Design for Family Ministry*, 1982) the parasitic church consistently preempts the family of space, time, and energy—the three commodities which humans have for transacting life. The parasitic church assumes that church as *place* should be the center of people’s lives. It requires individuals to decide between the church and the family, assuming that the church calendar should be given first priority with respect to the hours of the day or the months of the year. The energy demands of the parasitic church are seemingly endless. Family members who respond to the parasitic church’s form of spirituality as it relates to the use of space, time, and energy will find little time to be family, let alone to explore the meaning of family spirituality.

An Authentic Form of Family Spirituality

An authentic form of family spirituality needs to affirm the family’s place in the economy of God as well as articulate a positive function for such a spirituality. Robert Banks in *Paul’s Idea of Community* (1980) points out that “family” is the key metaphor in Paul’s vocabulary for thinking about the Christian community. God is our loving parent; Jesus Christ is our elder brother; and we are brothers and sisters in Christ. The Hebrews believed that the family was the starting place for the development of the life of faith (*Deuteronomy* 6:4-9). The family has been viewed as church by John Chrysostom of the Patristic Period and Martin Luther of the Reformation. Whenever family members commit their family to God, a community of faith exists. Within the familial relationship the life of faith is shaped and lived. Indeed, the family is a primary relational unit in God’s economy. Spirituality is as important in the family as in the life of the individual or of the church.

If family spirituality has an important place in the economy of God, what should its shape be? Family spirituality has a wide semantic range; it means different things to different people. For several thinkers, however, family spirituality refers primarily to a way of living with others. For the purposes of this article family spirituality is viewed as a way of relating.

A Micro-Community of Faith, Hope, and Love

The church can be viewed as a community of faith, hope, and love. The family as a micro-community of God may also be viewed as a community (relationship) of faith, hope, and love. These three dimensions of the spiritual life provide a way of relating as family members. Each of these dimensions is grounded in the life of God and are to be emulated in the lives of the faithful. What does all this mean for family spirituality?

FAITH

In the Bible faith is primarily a trusting relationship with God. In the New Testament faith is a decision to enter a trusting relationship with God as revealed through the reconciling activity of Jesus Christ. Trust is essential to our saving relationship with an eternal God.

Even as trust is a necessity in our life with God, so is it in our life together as families. It is a required element for the health and well-being of enduring families. We are called to be trustworthy in our family relationships even as God is trustworthy with us.

As human beings who are limited by space, time, and energy we are not automatically trustworthy. Indeed, our trustworthiness is fragile. Trust must be built; and it takes work, requiring considerable time and energy. Many factors contribute to building trustworthy relationships. Two are important within the context of this discussion.

To be trustworthy in the family we must work at being dependable. Over and over again our experience informs us that we will trust those persons more easily and more deeply if we can depend upon them. Relational trust will be more extensive in the family if members can predict how others will respond—even in little things: like being on time for a meal, changing the baby's diaper, phoning the family when one is out of town even for one night, or cleaning one's room. Dependability is always important. It becomes absolutely crucial in the midst of relationship-shaking experiences like accepting one another when we've made a mistake, respecting each other's self-worth in the context of a major disagreement, or allowing each other the freedom to be ourselves.

Predictability grows from dependability. If family members can depend on each other time after time, they learn to predict each

other's behavior in a variety of situations. Because they depend on each other and predict much of each other's behavior, they feel safe and comfortable in trusting each other and the family as a whole.

To be trustworthy in the family we must work at being open with one another through self-disclosure. Trust thrives in a climate of openness and self-disclosure. It is difficult, if not impossible, to trust if the other seems closed, particularly if that person seems to be deliberately hiding things. A person becomes fearful because of the unknown; one trusts less. If married partners are to create a trusting bond between them, they must be appropriately open with each other and practice disclosing themselves. If spouses create trust between themselves, they create an environment in which children learn to trust and be trustworthy for others.

Appropriate openness is the key to trust building. Absolute openness in which family members say anything they feel whenever they so desire is not what is being advocated here. Openness which builds trust is sensitive to the needs of others. Timing must be considered. Readiness of the other is a primary factor in the decision to share openly.

Married persons must work at being open with each other and their children. It can't be a one-way street. Children must be taught the value of openness, and this is especially difficult because of the privacy and identity developmental needs of the growing child. When self-disclosure happens in the family, it must be received with acceptance and understanding. Such acceptance does not necessarily indicate agreement. The process of self-disclosure and listening is central to trust formation in the family.

HOPE

In the Bible hope is related to God's purposes in creation and redemption. Despite the evils of this age, the future belongs to God. Within human history the Lord of Creation is seeking to bring about the rule of God. This God is seeking to bring about the completion, well-being, and wholeness of eternal peace (*shalom*). The Biblical vision of *shalom* has a wide-ranging scope, from the personal to the universal. Christian spirituality encompasses this vision of peace.

This vision of peace and hope begins in the family structure, for it is there that persons are shaped and given the basic ingredients to move toward wholeness. The starting place for wholeness, both spiritually and psychologically, is self-esteem formation. Self-esteem is critical to a sense of personal and relational well-being.

In a rapidly changing world filled with danger, the formation and protection of self-esteem among members of the family needs to be at the top of the domestic agenda. With a strong sense of self-esteem persons in families will have the confidence and the hope to give the best and to seek the best from their world. Without it

they approach the future with despair about themselves and the whole of reality.

Self-esteem is an essential ingredient to negotiate life relationships with self, others, the world, and God. It supplies one with the basic personal equipment to operate in the world with a set of values which grows out of a sense of conviction.

One task of family spirituality is to provide family members with a sense of well-being and wholeness that is rooted in a positive sense of self-worth. Parents will be concerned about the formation of self-esteem in their children. As their children develop, they will be guardians of their children's self-esteem. Married partners will also seek to be guardians of each other's self-worth. Family spirituality gives us the responsibility to regard the care and nurture of each other's self-worth as a sacred trust. As family members affirm the self-esteem of each other, they contribute to each other's personal well-being, capacity to reach out to others, and ability to relate to God.

Critical to the enrichment of self-esteem in family members is communication. Through both nonverbal and verbal communication, family members are able to show appreciations and affirmation of each other. The manner in which they speak and act can enhance or cut into feelings of worth. Human beings learn their self-feeling through interaction with others. Our communication is shaped and molded by our self-feelings. It's a process that can be highly rewarding and exhilarating, or painful and devastating. Family members are mirrors for one another. They are unable to perceive their own worth until it has been reflected back to them in the mirror of a loving, caring spouse, brother, sister, parent or child. Family communication affects the well-being and wholeness of family members.

Love

According to the Bible, God is love; and we are to love because the Lord first loved us. God's love is unique in that it is unconditional and boundless. There are many dimensions to God's love that are important to life and family spirituality. For purposes of this article the dimensions of God's love of caring and forgiving are highlighted.

Caring is an essential thread in the fabric of family living. To care for each other is to be concerned about the growth and actualization of each family's member's potential toward others, God, and the world. Motivated by those desires which will complete, mature, and fulfill the other, caring is an active labor of love. Caring is a way of relating to others that involves their growth and development as creatures of God.

A family marked by a caring attitude is a tiny colony of God in the midst of a secular world. However, it is not a refuge or

fortress; rather, it is a seedbed which enables each person to nurture personal life toward God and to respond to divine care as embodied in Jesus Christ. A caring family responds to the creative healing and renewing energies of the Spirit. As a result it is able to turn outward to church and community in responsible, caring ways. Caring is both a human and divine activity. As very human family members care for each other, they participate intimately in God's reconciling work.

Love is forgiving; indeed, that is what God's love is all about in its attempt to reconcile broken humanity to the divine order. Family members, like all human beings, are finite and marred by the reality of sin. They fail each other through broken promises and through the inability to make time and energy extend far enough.

When trust is broken and when persons hurt each other, forgiveness is required if life is to move on. Love is able to reach out and forgive. This is not easy, for it is much more than saying, "I'm sorry." It involves taking a hard look at how the conditions requiring forgiveness ever happened. What was done; what expectations were not met, what can be done in the future that such brokenness does not take place again? Forgiveness often requires family members to move into the uncharted territory of human relations to discover more about themselves and each other. Forgiveness can be a growth experience for all members as they seek to keep family relations healthy and whole.

Faith, hope, and love are important dynamics within family spirituality. They provide a way of relating that creates trust, self-worth, and caring interaction. Although all are important, the greatest is love. Without love which cares and forgives neither trustworthy relationships nor self-esteem is possible.

The Structure of Authority in Marriage: An Examination of Υποτασσω and Κεφαλη in *Ephesians* 5:1-33

David M. Park

In recent years questions increasingly have been raised among Christians regarding the roles married partners should assume in relating to each other. On the one extreme are those who affirm a “chain of command” approach in Christian marriage with God, Christ, husbands, and wives in descending order of authority. On the other extreme are proponents of open family systems in which no one seems in charge and everyone does as he or she wishes. Between these extremes is considerable middle ground characterized often by confusion and ambiguity.

Few passages of Scripture are as controversial or as relevant to the current debate concerning the structure of authority in marriage as *Ephesians* 5:21-33. The pivotal focus on this passage centers on the meaning of the term *υποτασσω* and *κεφαλη*. Presented in sharp contrast to each other, these words depict a hierarchical model of marriage with perplexing aspects when superimposed upon egalitarian marital systems. This article assesses the meaning of *ὑποτάσσω* and *κεφαλή* and the degree to which first century cultural considerations affect interpretation. To achieve this goal, a philological study is made of the terms *ὑποτάσσω* and *κεφαλή* followed by an exegesis of these words within the context of *Ephesians* 5:21-23. Finally, conclusions are presented based on the total study.

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The verb *ύποτάσσω* is a compound word made up of the preposition *ύπο* and the verb *τάσσω*. The preposition *ύπο* means “under” and the verb *τάσσω* means “to arrange.” Thus, *ύποτάσσω* literally means “to place or arrange under.” Accordingly, often the term is used in classical literature as a reference to persons, ideas, or objects being subject or subordinate to something or someone else. The process of subjection is portrayed both as self-imposed and inflicted by another. The implication drawn from the citations consulted is that persons in subjection were expected to conduct themselves in accordance with the expectations of the authorities governing them.¹ Thus, one in subjection was to be deferent both in attitude and action. Such behavior assured good standing with the established order and served to minimize retaliatory or restrictive measures.

Sensitivity and compliance to first century authority figures by persons in subjection proved essential because as Philo stated, rulers who are too gentle are “powerless to set right anything that is wrong” for the persons “subject” (*τῶν ύποτεταγμένων*) to them hold them in rather low esteem. Therefore, a strong leader must not be too indulgent but rather must choose what is “advantageous in preference to what is agreeable.”² In Philo’s day, as in the present, that which is deemed advantageous is often determined by those who have power—whether that power be exerted in the home or on the battle plain. To be subject in classical times, then, involved compliance to the wishes and desires of the forces in office. To act otherwise was to make oneself vulnerable to punishment and recrimination.

Complementing the use of *ύποτάσσω* in *Ephesians* 5:21-33 is that of *κεφαλή*. While *κεφαλή* is defined in numerous classical and biblical references as “that which is uppermost,” “the head of a man,” or “one’s head,” “a crown,” “a source,” etc., the definition most suitable to the context of the passage under consideration is that of “one entrusted with superior rank, authority or power.” Surprisingly, few references ascribe this definition to *κεφαλή*, indicating that

¹ For an excellent discussion of the use of *ύποτάσσω* in classical and biblical literature see *Theological Dictionary of the New Testament*, s.v. “Υποτάσσω,” by G. Delling. Additional classical sources reviewed not cited in *TDNT* include Didorus Siculus *History* 1.55.10; Dionysius of Halicarnassus *Roman Antiquities* 4.88; Epictetus *Discourses* 3.24.72; 4.4.2; Epistle of Arestias 11; 266; Herodian *Histories* 7.2.9; Josephus *Jewish War* 2.433; Marcus Aurelius Antoninus *Meditations* 1.17.3; Onasander *The General* 1.17; *Oracula Sibyllina* 3.12; *Orientis Graeci Inscriptiones Selectae* 199.10; 654.7; Philo *Allegorical Interpretation* 3.26; *On the Creation* 84; *On Husbandry* 47; *The Decalogue* 168,171; Philodemus *Volumina Rhetorica* 2.204.12; 2.206.26; 2.207.30; Phrynichus *Comicus* 59; Plutarch *Nicias* 23.4; Pompey 64.4; Polybius *Histories* 3.13.8; *Stoicorum Veterum Fragmenta* 3.64.19,21 (cited by volume, page, and line); and *Sylloge Inscriptorum Graecarum* 880.10-11; 905.15.

² Philo *On Husbandry* 47. (English translations of classical references are based on the text of the *Loeb Classical Library* unless otherwise noted.)

the metaphor was new in Paul's day.³ Its newness, however, probably made it more lively and therefore more trenchant. As Aristotle said in reference to metaphor, "people like what strikes them and are struck by what is out of the way."⁴ The implication of Aristotle's statement is that metaphors, particularly new ones, are mentally titillating, an effect resulting from juxtaposed words and ideas acting upon the intellect. Consequently, *κεφαλή* may well have had a shock attention, eliciting their interest.

Although the use of *κεφαλή* in classical literature, denoting one endowed with power or authority, is limited, at least four examples stand out where the term suggests just such a meaning.⁵ First, in Homer's description of the bitter conflict between the Trojans and Achaeans, the opposing generals were referred to as "equal heads" (*κεφαλάς*) who "raged like wolves" against each other.⁶ Neither side would even consider retreat, and "Strife, that is fraught with many groanings, was glad as she looked on."⁷ In this quotation, "equal heads" is a direct reference to the commanders of the Trojan and Achaean armies. In the ensuing battle, neither the Trojans nor Achaeans could gain an advantage because their respective leaders were equally matched in their competence and skill.

Centuries later Plutarch used *κεφαλή* in his account of the dissension between Vindex and Nero. According to Plutarch, Vindex invited Galba "to assume the imperial power, and thus to serve what was a vigorous body in need of a head (*κεφαλήν*) meaning the Gallic provinces, which already had a hundred thousand men under arms, and could arm other thousands besides."⁸ As with Homer, Plutarch applied *κεφαλή* metaphorically to depict a strong and decisive leader who commanded respect and allegiance. The leader in this case was Galba.

A third illustration where *κεφαλή* refers to one of superior rank is found in the writings of Josephus when he described the relationship between David and Saul. Josephus stated that whenever Saul was assailed by evil spirits, David would "stand over the king

³ Observe that in addition to Paul, three other first century writers, Plutarch, Philo, and Josephus, also used *κεφαλή* metaphorically in reference to leaders.

⁴ Aristotle Rhetoric 3.1405^b 2.15-20.

⁵ In addition to the four citations to which allusion is made, see Aristotle On the Cosmos 6 (397^b10) where "*της... συνεκτικῆς αὐίας κεφαλαιωδῶς*" refers to "that cause," i.e., God who has created all things and holds the world together. Note also Babarius' discussion of leadership where he personified the head (*κεφαλή*) and tail of a snake in conflict over which one would lead. Eventually the rational part of the snake, the head, succumbed to the irrational, self-willed tail. The tail dragged the whole body along in blind motion and subsequently fell into a pit. Having learned its lesson, the tail relinquished its authority back to the head in an attitude of submission and supplication. See Babarius *Fable* 134.

⁶ Homer *Iliad* 11.72

⁷ Ibid.

⁸ Plutarch *Galba* 4.3.

(κεφαλάς) and strike the strings and chant his songs.”⁹ Such practice was said to soothe Saul’s tormented mind and body.

Perhaps one of the most descriptive references to κεφαλή is in a passage taken from Philo. In writing about the reign of the Ptolemies, Philo cited the achievements of Philadelphus which “almost outnumbered those of all others put together, and as the head takes the highest place in the living body, so he may be said to head (κεφαλή) the kings.”¹⁰ Philo, thus, exalted Philadelphus to a status above that of other Ptolemy rulers.

Like the Greek classicists, the authors of Scripture also employed κεφαλή to denote rulers or heads of society. In the *Septuagint*, the translator of *Judges* wrote: “the man who will begin to fight against the sons of Ammon . . . shall become head (κεφαλήν) over all the inhabitants of Gilead” (*Judges* 10:18). Subsequently, Jephthah was selected by the elders of Gilead as “the man” who would be the Israelites’ “head (κεφαλήν) and captain” in their struggle against the Ammonites (*Judges* 11:11). In a different vein, David was quoted as saying to the Lord, “You have delivered me from the attacks of my people; you have preserved me as the head (κεφαλήν) of nations” (*2 Samuel* 22:4). In the New Testament God is said to be the head (κεφαλή) of Christ, Christ the head (κεφαλή) of man, and man the head (κεφαλή) of woman (*1 Corinthians* 11:13). Elsewhere, Christ is referred to as head (κεφαλή) of the Church (*Ephesians* 1:22; 4:15; 5:23; *Colossians* 2:10, 19).

While the preceding references may seem limited, they nevertheless help to substantiate the use of κεφαλή to depict persons presiding in authority over others.¹¹ It was to such rulers that people in submission were to obey and subordinate themselves.

Paul’s application of κεφαλή and ὑποτάσσω to the institution of marriage was appropriate for his readers because the roles of first century husbands and wives were commensurate to those of authority figures in relation to their subjects. Accordingly, Plutarch graphically describes husbands as benevolent dictators whose desires were intended by observant and devoted wives. As might be expected, Plutarch urged wives to live submissively, sublimating their own interests and needs in deference to those of their husbands. Plutarch’s

⁹ Josephus *Jewish Antiquities* 6.166. See also *Jewish War* 3.54; 4.261.

¹⁰ Philo *Moses II* 30. See also *Moses II* 290-91; *On Rewards and Punishment* 114,125; *Preliminary Studies* 61; and *Special Laws* 184.

¹¹ Contrast the conclusion of A. and B. Mickelson, who in their article entitled “The ‘Head’ of the Epistles,” *CT* 25, 1981, 23, state that κεφαλή suggesting “superior rank . . . does not appear in secular Greek of New Testament times.” S. Bartschy goes even further writing, “the fact is that, in ordinary Greek usage ancient and modern, the word κεφαλή never means ‘head’ in the sense of director, boss, decision maker.” See his article “Power Submission, and Sexual Identity Among Early Christians,” *Essays on New Testament Christianity* C. Wetzel, ed. (Cincinnati, 1978), 78.

model clearly is patriarchal in nature, with husbands presented as superior in rank and authority over their wives.¹² Indeed, Plutarch insisted “that control ought to be exercised by the man over the woman.”¹³ Admittedly, that “control” was not to be exercised “as the owner has control of a piece of property, but, as the soul contends with the body, by entering into her feelings and being knit to her through good will.”¹⁴ While Plutarch’s premise at the outset seems commendable, the fact remains that in his schema “goodwill” was expressed by husbands at the expense of their wives’ needs, feelings, and beliefs. Male domination in marriage was as evident in Jewish society as it was in the Greco-Roman world. Among the Jews, women generally fulfilled their marital roles in deference to the dictates of their husbands.

The wife’s first duties were household duties. She had to grind meal, bake, wash, cook, suckle the children, prepare her keep (b. Ket. 58b), to work the wool by spinning and weaving (M. Ket. v.5). Other duties express her servile relationship with her husband; but rights over her went even further. He laid claim to anything his wife found (M.B.M. i.5—in this she resembled a Gentile slave, . . .), as well as any earnings from her manual work, and he had the right (because of Num 30. 7-9) to annul her vows (M. Yeb. x.1). The wife was obliged to obey her husband as she would a master—the husband was called *rab*—indeed this was a religious duty (CA 2.201) . . . In case of danger of life, the husband must be saved first (M. Hor. iii.7)—unless the wife’s chastity was threatened.¹⁵

This review makes evident the parallel between the marriage system of the first century, both Greek and Jewish, and the application by Paul in *Ephesians* 5:21-33 of ὑποτάσσω and κεφαλή to the roles of wives and husbands. Initially, it seems that the apostle simply restates in biblical terms the basic marital structure of his society using

¹² Plutarch *Advice to Bride and Groom* 138-146. Note that certain marriage contracts protected wives by prohibiting husbands from marrying a second wife, having children by another woman, having a concubine, or doing anything which would prove embarrassing, insulting, or detrimental to the marriage. See *Select Papyri* 1; 2; 3.

¹³ Plutarch *Advice to Bride and Groom* 142E.33. The conclusion of Plutarch regarding the roles of husbands and wives was posited earlier by Aristotle in *Politics* 1.2.12 (1.1254b. 13-15) and 1.2.21 (1.1255b. 19-20) where he stated “the male is by nature superior and the female inferior, the male ruler and the female subject . . . and the government of a household is monarchy since every house is governed by a single ruler.”

¹⁴ Plutarch *Advice to Bride and Groom* 142E.33.

¹⁵ J. Jeremias, *Jerusalem in the Time of Jesus*, trans. F. H. Cave and C. H. Cave (Philadelphia, 1969), 369.

emotionally charged figures to underscore his point.¹⁶ Accordingly, Paul wrote that wives were to “submit” themselves (*ύποτασσόμενοι*) to their husbands and “respect” (*φοβῆται*) them for husbands serve as the “head” (*κεφαλή*) of their wives (*Ephesians* 5:22-25,28,33). Although Paul wrote that the wife’s subjection was conditioned by her husband’s love (*άγαπᾶτε*), a love patterned after that of Christ for the Church, the apostle nevertheless placed the wife under the authority of her husband. The major difference between Paul’s view of marriage and that of his culture was the apostle’s understanding of the concepts of “love” and “respect” illustrated by the analogy of Christ’s relation to the Church. Thus, the apostle equated *κεφαλή* to *άγαπη* and Christ’s atoning death thereby redefining *κεφαλή* not structurally with one person dominant over another but christologically in terms of servanthood, sacrifice, and love. Husbands were to fulfill their roles as “head” of the household by being servants, expressing their authority and power through selfless acts of love.¹⁷

In response to a husband’s love, Paul said the wife was to “submit” herself as a duty rendered “unto Christ.” Her subjection was to be voluntary, patterned after that of the church’s submission to Christ (*Ephesians* 5:24).¹⁸ Although the act of submission appears to relegate the wife to a position subordinate or inferior to her husband, her attitude should not be one of resentment but of “respect” (*Ephesians* 5:33). “Respect” is the expression of honor, esteem, deference or courtesy for another. The word depicts one of the many facets of *άγαπη*. It is not a manifestation of abject fear fostered by submission and obedience to an oppressive chauvinist.¹⁹ One could say that as the husband fulfills his role as “head” through “love” and the wife fulfills her role as “subordinate” through “respect,” the two become servants to one another, uplifting each other as Christ uplifts the church. Their mutual subjection grows out of their life together in the Spirit, marked by reverence for Christ (*Ephesians* 5:21). In such a manner, the two become one flesh

¹⁶ J. R. Beck in his article entitled “Mutuality in Marriage,” *JPT* 6, 1978, 144, traces the patriarchal model of marriage back to the Fall when God cursed Eve co-signing her to travail in childbirth and subjection under the rule of her husband (*Gn.* 3:16).

¹⁷ See Bartchy, “Power, Submission, and Sexual Identity Among the Early Christians,” 77; and M. Barth, *Ephesians 4-6* in *The Anchor Bible* (Garden City, 1960), 618-19, 714. Note K. Barth’s view of headship in which he understood the husband to be the leader and initiator in the marital union who is primarily responsible for the common advance of himself and his wife to freedom and fellowship. See *Church Dogmatics* eds. G. W. Bromiley and T. F. Torrence; trans. A. T. Mackay, T. H. L. Parker, H. Knight, A. Kennedy, and J. Marks (Edinburgh, 1961), 3.4.173-74, 194.

¹⁸ M. J. Meadow, “Wifely Submission: Psychological/Spiritual Growth Perspectives,” *JRH* 19, 1980, 106.

¹⁹ Barth, *Ephesians 4-6*, 609.

(*Ephesians* 5:32), mutually sharing an identity as a married couple, but each maintaining an individual identity as well.²⁰

While Paul modified the first century patriarchal model of marriage with its view of “headship” and “submission,” his conclusions nevertheless are viewed in some quarters with skepticism. The apostle’s hierarchical structure appears oppressive to many because it contradicts what are perceived as the fundamental rights of individuals to maintain autonomy over themselves and equality in cooperative relations. While in principle the apostle argued that in Christ all people are equal, both Jew and Greek, slave and freeman, male and female (*Galatians* 3:28), he appears to have accepted the norms and mores of his day for what they were. The effect of his egalitarian principles upon succeeding generations, however, has been revolutionary, particularly upon how men and women today perceive their roles in relation to one another. They tend to regard one another as equals with the consequent result that more and more couples are opting for an egalitarian system of marriage.²¹ But is such a system biblical? Did not Paul state that the patriarchal model in *Ephesians* 5 was the structure for Christians to implement in their marriages? Should not the husband as “head” be dominant over his wife, and the wife as “subordinate” be submissive to her husband? At the outset, it might seem that the appropriate answer to these questions is yes.

Certainly a literal translation of the terms *ύποτάσσω* and *κεφαλή* commend such an interpretation. Further consideration, however, suggests an alternative response. Could it be that the structure of authority inherent in the patriarchal model cited in *Ephesians* 5 primarily is culturally based and therefore is not binding upon modern marriages? Following this line of thought, Paul apparently recognized that the social system of his day would not change and prescribed in *Ephesians* practical rules that would enhance the existent marital system. Presumably, the hierarchical model depicted by *ύποτάσσω* and *κεφαλή* merely served Paul as the only available framework he knew upon which to append his discussion of “love” and “respect.” The patriarchal mode, then, while relevant for those couples who choose it for themselves, is not necessarily

²⁰ See Bartschy, “Power, Submission, and Sexual Identity Among the Early Christians,” 76-80; Barth, *Ephesians* 4-6, 610; Beck, “Mutuality in Marriage,” 146-47; and J. P. Sampley, *And the Two Shall Become One Flesh: A Study of Traditions in Ephesians* 5:21-33. Society for New Testament Studies Monograph Series, no. 6 (Cambridge, n.d.), 158.

²¹ P. K. Jewett writes in his book *Man as Male and Female* (Grand Rapids, 1978), 149, that for men and women to live creatively under God “calls for on the part of the man to renounce the prerogatives, privileges, and powers which tradition has given him in the name of male headship. And it calls for courage on the part of the woman to share the burdens and responsibilities of life with the man, that in love and humility they may fulfill their common destiny as Man.”

normative for all couples. What is universal are the Christocentric principles of "love" and "respect" which married partners express through mutual submission to one another and Christ.

Obviously, it is difficult to determine whether *ὑποτάσσω* and *κεφαλή* should be applied literally as a legal guide governing Christian marriages or whether these words more accurately are understood as reflections of the first century culture balanced by precepts timeless in application. Whatever conclusion is reached, one fact is certain, the principles of "love" and "respect" are enduring and will enhance every marriage regardless of the marital structure, whether open or closed, patriarchal or matriarchal, hierarchical or egalitarian.

Role Conflict and the Commander's Spouse: A Personal Reflection

Carolyn Howland Becroft

In early 1984 my husband received notice that his name was among those selected for battalion command. As a career Army officer, the chance to command had always been his goal, and he was thrilled. Although as his spouse I was pleased for him, I was also ambivalent about the demands such a position might pose for me and for our family.

Our situation was not unlike many who have gone before us. Having moved ten times in the first eleven years of our marriage, we had, at last, settled in one place for over three years. I had made a good start of re-establishing my professional career, we were finally becoming financially stable, our children were attending excellent schools, and each of us was involved in a multitude of community activities. The news of my husband's next assignment, while not unexpected, produced many conflicting emotions—especially because I knew there would be expectations for me that I would be unwilling to make.

I have long been aware of role conflicts for women and the particular strains that some women experience when dealing with the military. I was an officer in the Army for almost six years before marrying my husband, and the transition from Army officer to Army "dependent" was the most difficult transition I have ever made. As a graduate student in Germany, I measured the attitudes

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and aspirations of spouses of military officers in a study which later became the basis of my masters thesis.¹

After returning to the United States from Germany in 1980, I was selected to be a group facilitator at the first Army Family Symposium. I went on to chair the Army Family Action Committee which helped to sponsor the second and third worldwide Army Family Symposia. The primary intent of the symposia was to provide a channel for the involvement of military spouses in the decision-making processes about community issues at the local post as well as at the Department of the Army level. These symposia, run by Army spouses, were responsible for focusing the Army leadership on the status of the Army family, and their work had significant impact on the institution of the Army during the early and mid 1980s.

In 1982 I was hired by the Women's Equity Action League to be the director of the Women and the Military Project, which was funded by the Ford Foundation. From that position, I was able to focus on the laws and policies that directly effect military women, military spouses, and military families. I was also a member of the board of directors of the National Military Family Association and later a member of the DOD Family Policy Subcommittee on Spouse Employment. Because of these positions, I had access to information on conditions at military posts and bases throughout the world and had the power to effect change at the national level. I travelled widely, speaking to numerous professional wives' clubs and federal women's program conferences, and mobilized unlikely coalitions to support the betterment of conditions for women and families in the military community. It was against this background of personal experience and involvement, that I learned of my husband's selection for battalion command.

From the very moment we received the news of my husband's selection, both he and I confronted a multitude of issues regarding individual and collective goals for ourselves and our family. A significant part of our deliberations involved what would be demanded of me as a commander's spouse. It was well known that many senior commanders refused to accept officers for command positions if they were unmarried or if their spouse would not accompany the officer to the new assignment. In addition, we were aware of the subtle, and sometimes not so subtle, pressure on the commander's spouse not to be employed.² Service publications and

¹ Becroft, Carolyn. "The Effects of the Women's Movement on Wives of Military Officers," An unpublished masters thesis, Military Family Resource Center, Arlington, VA (1978).

² The National Defense Authorization Act for Fiscal Years 1988 and 1989, Title V, Part D, Sec. 637 directed the Secretary of Defense to prescribe regulations to establish policy that 1) the decision by a spouse of a member of the Armed Forces to be employed or to voluntarily participate in activities related to the Armed Forces should not be influenced by preferences or requirements of the Armed Forces; and (2)

training materials reinforced the view that a successful commander is one who has a wife to assume the traditional social and volunteer responsibilities in the military community.

In the past when military spouses did not work outside the home, the commander's spouse was charged with providing social outlets for the wives in her husband's command. The wives clubs were the focal point for such activities and as a result a parallel—yet unofficial—chain of command developed in which the commander's spouse became the conduit for the dissemination of information and the recruitment of volunteers for worthy causes dedicated to improving the conditions of Army families. There were no official family support services with paid professional staff as there are today. Indeed, dedicated volunteer wives created Army Community Services in an effort to meet the needs of Army families.

Today there are family support services and centers with paid professional staffs and volunteers on nearly every military installation in the world. As the military has assumed increasing responsibility in this area, control of such services has been transferred from the wives club to the installation commander. Yet in many communities the commander's spouses, not the family support services, are still held responsible for recruiting volunteers to maintain these services. Making matters more difficult, the younger spouses are less inclined to join the wives clubs and are more likely to pursue paid employment. There the commander's spouse is often placed in a no-win position between the realities of today's lifestyles on the one hand and the demands of military tradition on the other—a situation that, quite frankly, I wanted to avoid.

In the summer of 1984, we were informed that my husband would assume command the next year of a basic training battalion at a post in New Jersey. Once the location was finally determined and we were told that it would be on Ft. Dix, we began to gather information about schools, housing, and job possibilities, and to weigh the options presented by the new assignment. The requisite pre-command courses were scheduled, and these included the Battalion/Brigade command team seminar at Fort Leavenworth.

The command team course was created as a result of a recommendation from the Third Army Family Symposium. Because of my direct involvement in that symposium, I was particularly interested in the course curriculum for the week. Because of a prior business commitment, I planned to arrive a day later than my husband, missing the first day and a half which was set aside for introductory remarks and the administration of psychological tests such as the Meyers Briggs Type Indicator. In order to stay current with the class and to minimize any disruption to the group, I called the

neither such decision nor the marital status of a member of the Armed Forces should have an effect on the assignment or promotion opportunities for the member.

school, as requested, to notify them of the time of my arrival and to say that I was willing to complete any test instruments in advance. It was then that I was told by the course director that I could not attend the course if I missed the first day, but that I could leave the course as early as I wished so long as I attended the first day. I was told that military spouses are a fragile group and that disruption after initial bonding was too stressful for them. That reception and rationale helped to reinforce my worst fears for the course.

After three weeks of direct negotiation on my behalf between the Office of the DCSPER and the Command and General Staff College course manager at Fort Leavenworth, I was told that I could proceed with my plans to join my husband, that I could attend the plenary sessions of the seminar, but that I could not participate in any small group sessions which were to be conducted on the model of a counseling support group. I was allowed to be an observer, but not a participant. As an observer, I thought the course to be elementary and narrowly focused on such mundane topics as how to run a meeting. The course content and the more subtle underlying messages appeared to reinforce the Army's expectation that the responsibility of the commander's spouse was to assume social and volunteer responsibilities for the unit. No attempt was made to gather demographic information on the participants or to allow the participants to evaluate the content of the curriculum. I was amazed and disheartened that the school chose to miss this opportunity to collect this valuable data.

In the final months before the change of command, my husband, our children, and I entered another period of intense, and at times difficult, discussion involving our personal and family goals. Both my husband and I are products of traditional upbringings, yet we had together charted a non-traditional path during our marriage. Our joint goals had appeared at other times to be on a collision course with the traditions of the military, but especially then. My husband, while supportive of my activities over the years, was not eager to chart new territory once again. Intellectually, I clearly recognized that the definition of roles and role expectations made this challenge an emotionally grueling experience on a very personal level.

Sociologists have long maintained that human behavior can be viewed in clusters of roles. Roles are attached to statuses, which, in turn, are defined as positions in society. Society assigns roles to most people of a certain age, sex, or race, and individuals may then choose to play the assigned role attached to the status they acquire in occupations, education, and in society at large. Norms specify how one is expected to behave and think while playing the role.³ Role

³ For additional discussion of role acquisition and role expectations refer to Parsons T. (1951) *The Social System*. Glencoe, IL: Free Press. and Merton, R. K. (1957) *Social Theory and Social Structure*, rev. ed. New York: Free Press.

strain can result when one holds a combination of statuses that are unfamiliar or subject to disapproval by most people. Certainly, from what I knew and observed first hand, military society confers both status and expectations on the commander's spouse which could lead to considerable role strain if the spouse should deviate from the script.

Gradually my husband and I developed an agreement and a clarification of roles prior to his taking command. We solidified our personal and family goals. Since my husband was selected to command based on his outstanding accomplishments throughout his career, it was clear to me that the responsibility and the authority to effect the welfare of the battalion rested with him. How he should choose to implement policies and programs was his responsibility. The military responsibilities were his; the social responsibilities we would share. Issues which I would not have the authority to implement—such as sponsorship programs—were, I thought, military functions. While we would strive to be positive role models, our primary responsibility was to our family unit.

In August of 1985, my husband eagerly assumed command of his battalion. After thoroughly investigating education systems for our children and job possibilities for me, we made the decision to maintain two households—one in Virginia and the other in New Jersey. From the beginning, we were straightforward about our decision with everyone who asked. I traveled with the children to New Jersey at least twice a month, a three and one half hour commute, and once a month he came home.

We entertained his superiors and his subordinates in creative ways in his BOQ, attended official functions together, and hosted activities for the families of the battalion. We conducted much of our business on the telephone, participated in community activities, and made a point of taking family vacations twice a year.

Although I did not live on the post, I had a legitimate status in the community; and from this unique vantage point, I was able to see life on a military post in a way that has been invaluable for my professional work since. It was clear, for example, on arriving in the battalion that although the soldiers knew each other, their spouses did not. In addition, despite what appeared to be caring for the personnel in the individual companies of the battalion, the officers and the senior enlisted personnel seemed to have no real social lives for themselves.

Approximately half of the officers in the battalion were married; half were single. Some couples were older, with growing families, others had very young children. Still others were newly married. Most of the senior enlisted personnel were living with their families, but some were unaccompanied. The majority of the spouses were employed or looking for work, and few were involved in

traditional wives club activities. All but a few lived on the military installation. Most of the spouses rarely left the post.

Unwilling to accept the role of social director, my husband and I delegated the responsibility for a battalion function every other month by company. The cost had to be reasonable, a variety of events were to be offered, and attendance was voluntary. Once, for example, we took over a Coast Guard guest house for a weekend at the beach—complete with the bachelors cooking breakfast for all. Gradually a cohesive unit was built, and the spouses formed their own social groups for the times when the soldiers were working the long hours of the training cycle. People rarely missed a battalion social function.

At the beginning of the second year my husband and I assessed our situation again. We were both doing well in our professional lives, and the children were doing well, but we were exhausted. The requirements were burdensome. We felt stretched in innumerable ways, with little time for ourselves or our children. We then carefully reviewed the activities of the past year and set new priorities. Something had to give.

An array of “official functions” were the first to go. I made the trip to New Jersey less and less, and my husband began to come home more often. The children spent many school vacations in New Jersey with their father; often they brought friends with them. Social events with colleagues were welcomed, and family activities even more so. In retrospect, after redefining our priorities, the second year went quickly. We had survived the first year, the second year had less pressure, and we were beginning to focus on the possibilities for my husband’s next assignment. Once the date for the change of command was determined, we had an additional benchmark on which to focus.

The course that we had charted was not a typical course, nor was it an easy one. There is very little literature about dual career couples in the military environment and less on the particular role conflicts they may experience. Though in recent years there have been numerous articles about dual career couples in the popular literature, scholars are just now beginning to look beyond the question of whether multiple roles, especially for women, have a positive or negative effect.

There are a number of common themes and findings in the more recent literature regarding multiple roles for women. It is increasingly apparent that women in mid-life who are employed and married, or who are employed married mothers, have higher levels of self-esteem than women who are not employed. Furthermore, women who thrive on the challenge of managing multiple roles are those who experience the least guilt about delegating duties at work or at home. Conversely, women who suffer from role strain may actually be

feeling the effects of negative aspects of one or more of their roles, particularly if there is a lack of support from her spouse.

Multiple roles can be very beneficial. Resources and contacts provided in one set of activities can often be used to meet obligations in another role; social contacts and technical knowledge acquired in professional life can be used to benefit one's social and personal life. At the same time, multiple roles can provide acceptable excuses when one is unable to meet normal obligations in any one role. More numerous roles can provide personal gratification, a sense of purpose, and increased self-esteem. Roles are also reciprocal. Because roles involve relationships, it takes at least two people to make a role. In order to avoid conflict, the terms of the role must be clearly understood among participants. It is not the number of roles that causes stress. Rather, role strain results when expectations are not shared and congruent.

Finally, there are factors which contribute significantly to a person's ability to shape a role: money, level of education, and social networks. The more money and education one has, and the more diverse one's social networks, the less constraining are traditional norms and expectations. Conversely, the possibilities for role handling and innovation are more limited for those who lack money, education, and numerous network contacts. Deviation from sex role expectations causes increased stress when the person deviating occupies a relatively powerless position. If one occupies a more powerful position, one is likely to experience less role strain.⁴

Because hindsight is often 20/20, I can see that there were many elements in the last three years that facilitated our ability to negotiate our non-traditional route to a command tour. First of all, our grueling year of deliberation prior to assuming command had been worth it. We had hammered out our respective roles and had a reasonably congruent vision of these roles. We had each allowed the other the freedom to follow personal goals within the framework of our collective goals.

Secondly, because I was employed at a good level of income, we had the financial flexibility for maintaining two households. And thirdly, my job afforded me constant access to military and civilian leaders at the highest levels of the Defense Department, to the members of Congress and to the national media. As a result, I was able to blend and mold my various commitments. Information and contacts I met in my professional life carried over to my personal

⁴ For an excellent resource on gender and multiple roles refer to Crosby, Faye J. (ed.) (1987) *Spouse, Parent, Worker*. New Haven: Yale University Press., especially the following chapters: Epstein, Cynthia Fuchs. "Multiple Demands and Multiple Roles: The Conditions of Successful Management"; Thoits, Peggy A. "Negotiating Roles"; and Coleman, L., Antonucci, T. and Adelmann, P. "Role Involvement, Gender and Well-Being."

life. In effect, I had the power to negotiate my way through what I initially feared would be a mine field.

On August 15, 1987, my husband completed his battalion command tour and moved home. We had charted our non-traditional course, survived, and were stronger for it. It is now six months later, though it seems years ago. We are more convinced than ever that the decision we made was the right one for us and for our family at that particular time. The command tour for my husband was a highlight of his professional life, and he loved it. We both have fond memories of the wonderful people who touched our lives at Fort Dix. If we were able to model for others a different way to deal with a command tour, all the better.

I would be less than candid if I didn't admit that I was very glad to see the two years end. I remember the loneliness and the isolation I experienced when operating outside the norm. I missed an active and varied social life with colleagues and peers. I was often tired of seemingly endless obligatory entertaining.

Would I do it again? It depends on the terms. Two months after his first battalion command, on October 1, 1987, my husband assumed command of the largest battalion in the U.S. Army Recruiting Command. Having had the experience of the first command as I have described it, we are now extremely clear about role definition and expectations. And so it is different this time, and it is better.

The Marriages of Military Personnel: A Special Question

Thomas P. Doyle

The marriages and families of military personnel are not only subject to the same stresses and problems that occur in marriages and families in the general population, but have their own difficulties posing unique threats to their stability. The data accumulated by the marriage tribunal of the Roman Catholic Archdiocese for the Military Services is an immediate witness to this truth. Some aspects of life in the military are directly related to marital stress and invalidity. The observations of the tribunal, as well as those of military chaplains, indicate the need for a special frame of reference when discussing marriages of the military. This is especially true when a marriage is studied by the marriage tribunal with regard to the nullity process. This same data points to the need for special preparation when military persons are about to marry.

The tribunal of the archdiocese has a unique forum of competence for hearing cases. Because of its special nature, the archdiocese is both personal and territorial. The tribunal can accept cases wherein the respondent, or other party, serves on active duty with one of the military forces or is a United States government civilian employee living abroad. It can also accept cases if the respondent is a military dependent living on a military installation. This is the personal aspect of the competence of the tribunal of the archdiocese. Many of the cases considered involve a petitioner who is active duty military and with a respondent who is civilian. In these situations, the tribunal must obtain competence

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from the tribunal of the respondent according to the norms of Roman Catholic canon law, Canon 1673, 3.

The territorial aspect of tribunal's competence extends to any marriage celebrated in a chapel on a military installation regardless of whether or not the spouses were military personnel or dependents. This competence extends as well to persons resident in Veterans Administration hospitals or whose marriage may have taken place in a chapel of such a hospital. The basis for the tribunal's competence is mentioned in order to illustrate the broad range of sources for cases submitted for consideration.

Trends in Marriage and Family Life

American society has experienced significant changes in marriage and family life during the past three decades. These changes have influenced the understanding of marriage by people who have grown up in this era. The stability of marriages, the notion of commitment, the perceived roles of husband and wife, and even acceptable child care have been effected. Although the purpose of this article is not to examine in detail the many socio-cultural and economic factors that have effected marriage, family, and marital stability, it is helpful to mention a few of the social forces and developments with the understanding that these often bear upon the marriages of military or military related persons in a unique way.

The divorce explosion of the last thirty years has brought its own set of problems. Marriage is perceived by younger people today as a fragile alliance that has the potential for bringing great unhappiness into people's lives. The growing number of young men and women who choose to live together rather than marry is one indication of the apprehension and even fear of making a public commitment. While they would view the bond of a marriage as real, it would not necessarily be understood as perpetually binding, "for better or for worse." Separation and divorce have become a common means for dealing with marital strife. This has led to the perception that when a marital relationship becomes troubled, even if mildly so, divorce is the quickest way to make the pain go away.

The high mobility rate of American families, the dual career family where both parents work, and the growing number of single parent families are three important additional social changes bearing upon marriage and family life in America today. Most of the children raised in single parent families are the product of divorce. They have been "in the middle" of the marital disintegration and have witnessed the hostility between parents. The custody arrangement following a divorce often prevents them from experiencing a normal family life. In other cases the child is the product of a non-marital union and is raised without the presence of both parents (usually the father). In

either case, the circumstances of the formative years have a decidedly negative effect on the person's perception of marriage and spousal responsibilities.

One specific trend on the American scene which is related to the general developments mentioned above is the high rate of teenage pregnancy. Current studies show a much higher rate of sexual activity among teenagers than ever before. Despite the widespread availability of birth control methods, a surprisingly high number of teenage girls become pregnant. Despite the alarming number of these who choose abortion as a solution, many feel they have no choice but to marry. A glance at the cases in the Military Archdiocese's tribunal leads to a preliminary conclusion that the percentage is perhaps higher in the military world than in the general population. In some cases these involve dependent children of military families, and in others the pregnancy involves a relationship between a young military person, usually a male, and someone with whom a brief relationship was established while at a base or assignment. More often than not, the people do not know each other well and their main basis of attraction was physical. These marriages tend not to survive as long as similar marriages in the civilian sector. Almost 90% of teenage marriages begun because of pregnancy, end in divorce. The average length of marriages precipitated by a pregnancy, if the woman is under 20, is seven years. This period is shorter for military marriages, perhaps because of the particular stresses placed upon family life in the military society. Military pay, especially for enlisted personnel of the lower ranks, is low. Frequent moves and long absences from the home by the military person add to the stress. The young and immature, who find themselves married and about to have a baby, have enough to worry about without adding the stresses of military life.

Another factor in marital disintegration, which has probably always been with us, is marrying to escape an unfortunate home or living situation. The motivation for the wedding is not to establish a mature marital partnership. Rather, the marriage is seen as a way to escape from the problems of the parental home. Often a young man or woman will find himself or herself in a strife-torn family, meet someone who seems to be the answer to the problem, and see the new marriage as a way to a new and happy life. These people have no adequate role models for marriage and are often starved for affection and the simple honest recognition of their existence. In other cases they may have been subjected to some form of psychological, physical, or even sexual abuse. There is no reliable way to evaluate one's own ability to deal with the difficult responsibilities of marriage. In cases of this kind seen by the tribunal, the second state is as bad or worse than the first.

Trends in Nullity Grounds

One of the most common grounds for nullity is "lack of due discretion." This simply means that for various reasons one, or both, of the parties is unable to properly evaluate the capability for marriage, the capability of the other person for marriage, or the viability of the contemplated union. This may be due to a permanent or transitory psychological problem, gross immaturity, or the effect of outside circumstances which cause the person or persons to lose the ability to judge, at least for the moment, with regard to marriage. There is another side to this lack of due discretion. Canon law presumes that the person is capable of a critical or estimative judgment about this particular marriage with this specific person. But what if the frame of reference is sadly deficient in most, if not all, of the qualities needed for a sacramental union? What if the person's life experiences cause the development of a vision or model of marriage that is alien to the Christian understanding of marriage? Then can he or she be expected to properly evaluate the deviation to have a wedding and to begin a marriage?

"The defect of the object of consent" is another common reason for nullity. The object or reason for consent is the establishment of a "community of the whole of life" which is grounded in true love. Socio-cultural circumstances can radically influence one's concept of marriage, personal commitment, and inter-personal relationships. These concepts can also be influenced by one's personal circumstances; for example, the type of family in which a person is raised bears on the development of these concepts. Both of these areas of nullity have a particular application with regard to military marriages.

Problems with Military Marriages

There are certain characteristics common to all military marriages. If the spouses do not cope with these adequately, they become problematic to the point of causing marital breakdown. The first of these is the economic circumstance, which no doubt is present in most marriages across the board, military or not. Men and women in the lower enlisted grades receive low salaries. While certain benefits such as housing, clothing and subsistence allowances, and the privilege of shopping at military stores accompany the basic salary, still there is considerable economic stress on most young enlisted families, and especially if they have children. Because officers receive higher pay, the problem is less acute at this level yet it can still cause considerable strain on a marriage if the couple does not manage economic resources well.

Another stress peculiar to military marriages is caused by the extremely high rate of mobility. Military families are asked to

completely uproot and resettle every three or four years. This means that they never experience the stability of settling into one community, nor the immediate support of relatives and hometown friends. These frequent moves and separation from the extended family often have their most serious effects on the dependent spouse and the children.

The military member of the marriage is often required to be absent from the home for periods of time that may vary from several days to a year in peace-time, and for more than a year if he or she is in a conflict situation. Navy personnel, for example, are commonly required to spend months at sea with only intermittent periods at home. Army personnel may be required to spend weeks and even months deployed in the field. Air Force personnel, while they are usually not required to spend such lengthy amounts of time away, are still required to be absent from spouses and families for significant periods of time depending on their job. In addition, remote or isolated assignments often require the military person to live away from family for periods of a year or more. Aside from the absences themselves, there are other related problems. The problem of the re-entry of the absent spouse into the family unit is a primary and important example. The military member must not only re-enter the spouse's life, but he or she must also reestablish themselves as a parent.

One final aspect of marital stress that seems to be unique to the military has to do with allegiance to the military career itself. The devotion to the career, which places stress on the marriage, is more likely to be seen in the marriages of officers. Dependent spouses have frequently stated that the military spouse is married to the military service as well as to the spouse. In order to advance in grade, a junior officer must not only do his job, but more than is expected of him or her. The dependent spouse is expected to be equally dedicated to the military and to make many unique sacrifices in the marital relationship for the sake of the officer's career.

Patterns of Breakdown in Military Marriages

Many young enlisted personnel appear to use marriage as a means for getting out of the barracks. They are away from home and family for the first time. They have finished basic training and are asked to live in the barracks with its limited privacy. The loneliness and frustration of the living conditions are offset by a relationship with a local boy or girl, and this relationship is too quickly and incorrectly perceived to be true love. In the typical unfolding of this story, the military person may soon want to marry the other party as an answer to the loneliness and a way out of the barracks. Suddenly there is something other than military discipline and the job to look forward to in life. When such marriages break up, several factors have typically come into play. The first is often the severe financial strain placed on the

relationship. The second is the realization that the two people hardly knew each other when they decided to marry and that the decision to do so was based largely on loneliness, physical attraction, or other personal needs. In these cases, the demands of military life itself, with the frequent and often lengthy absences from home by the military spouse, are often operative factors in the disintegration of the marriage.

Another situation and motivational circumstance, not unlike the previous, is the marriage made to obtain a joint assignment. This happens when a military person becomes involved with another military person, and one or both are faced with a reassignment. They may not have seriously considered marriage and the relationship may still be in its initial stages, yet the prospect of separation prompts them to advance the clock and to marry in order not to be separated. In both of these situations there is a lack of due discretion that is unique to the military. External factors prompt the persons to use marriage as a means to an end. The motivation for the wedding is not to establish a mature marital partnership, but to answer other needs. Little if any thought is given to what will happen after the wedding. No time is spent by the couple in objectively considering the weaknesses and strengths of their relationship. There is no examination of whether or not the circumstances of their life together as a military couple will allow the relationship to survive.

The Marriage Tribunal of the Archdiocese has noted several symptoms that are common to these hasty marriages. The lack of emotional stability by one or both persons causes fighting, arguing, drinking and the carrying on of two separate lifestyles. The unusually high tendency to establish relationships with other parties leads to infidelity. The dependent, for example, may easily fall into liaisons with others while the military spouse is absent, and the military spouse may likewise have involvements with others while he or she is away on assignment. The commitment between them is weak or non-existent.

Career or Marriage

It is not uncommon to hear complaints from the wives of junior officers to the effect that they never expected to be in competition with the military for the attention of their husband. Career officers are expected not only to meet the responsibilities given them in their job but to become part of the total military lifestyle. This involves taking on extra duties, volunteering for special and often difficult assignments, and becoming integrated into the social life of fellow officers. These social responsibilities are sometimes taken into consideration when an officer is considered for promotion. If an officer's spouse resents these demands and does not offer the support required, it will sometimes have a negative effect on the career

progression of the officer. Many wives resent the long absences, the mobility, and what they perceive to be forced membership in a set social circle. Friends and acquaintances are determined by the spouse's career, and some spouses seem to think they have little life of their own. Non-involvement of the spouse or outright hostility towards the military can easily affect the officer's upward mobility. In one case that comes to mind, officers who were witnesses in the case, stated that the petitioner's negative fitness reports were a direct result of his wife's attitude toward his military career.

Being the spouse of a career military officer has very definite demands and requires a great deal of personal sacrifice. More often than not, the young engaged couple never considers what this will mean as they prepare for marriage. Many times a couple will marry and will not have, because of the demands of the military, the time to be together in the early months of the marriage which are so critical to the development of the relationship. Such a stressful situation may well set the tone for a problematic relationship that eventually ends in divorce.

War-Time Marriages

In the early years of World War II, many young men married hastily before being shipped overseas. Usually these unions were with women they had known only a short time. Some wanted the security of knowing that marriage would guarantee that the girl would not be taken by someone else during the period of separation and others simply wanted the security of knowing that someone was waiting. Upon return several years later, boys had become men and were not the same person that left. Many times there were other relationships in between the departure and the return, often because of the realization that there was not a true relationship or commitment between the spouses. In some cases the women married to become entitled to an allotment check with no thought of the consequences. Even when couples tried to reestablish a relationship, they found the changes in their personalities were more than they could handle and that the person they had married was not the same person after the war. This was often true not only of the military spouse but the other as well. Still others exchanged "Dear John" letters during the separation and never saw or heard from each other again.

The Vietnam conflict brought its own brand of war-time marriages. In many instances the circumstances were similar to those of World War II and resulted in hasty marriages between persons who hardly knew each other. More common, however, were the marriages between persons who had known each other, and who were romantically involved and then married "ahead of time" because the man was being drafted or otherwise slated for a tour in Vietnam. The

most common denominator in these marriages was the military person's radical change in personality after time in southeast Asia. Many men returned severely disturbed from their experiences in a war they perhaps never understood. It is true that anyone who experiences the conditions of battle will have certain lingering after-effects. This happened in World War II, but the results of the Vietnam conflict appear to have been much more severe and difficult to deal with. Tribunals have adjudicated numerous marriages that simply could not survive the war. In some cases it was found that the psychological make-up of the military person was such that the horrendous war-time experience merely pushed him over the edge. Yet in many others there is no explanation other than the fact that the psychological effects of the war caused a permanent change in personality which precluded the possibility for re-establishing a marital community.

Marriages to Foreign Nationals

It is not unusual for military persons to meet members of the opposite sex in countries where they are serving, fall in love, marry and have a successful and happy life together. Yet there are many instances where marriages to foreign nationals do not work. Some of the unique aspects of such marriages, aspects which are related to marital breakdown, are worthy of consideration.

In the marriages which took place during the years of the Vietnam conflict, thousands of American servicemen met and married women from Vietnam, Thailand and Cambodia. The study of such marriages which have ended in divorce reveals several common factors. The first and most obvious is the difference in culture. In many cases the foreign spouse was unable to cope with the new culture when she accompanied her American husband to the United States. Aside from this, the motivation for the wedding itself often is and was the key to the final decision of the tribunal with regard to the validity or invalidity. Some young servicemen met and fell in love with Vietnamese or Thai women not long after they arrived in South East Asia. They were lonely, afraid and living in a new environment. The relationship that offered relief was misinterpreted for love. It endured the war-time context but was found to be something entirely different in normal circumstances. In some cases servicemen married girls whose children they had fathered. In still other cases the marriage was promoted by the foreign person as a means for getting out of South East Asia and for starting a new life in the United States.

Application for Jurisprudence

The integration of the aspects of married life peculiar to the military into jurisprudence is not difficult. The circumstances of the courtship

and the motivation for the wedding are most important. Barracks life, loneliness, a first sexual experience; these are all factors which can influence a person's discretionary ability. In addition, it should be determined if the couple gave due consideration to the kind of married life they were choosing. The mobility of military personnel has often precluded the possibility of a normal courtship during which the couple would get to know each other, share ideas about marriage, and prepare without hurrying for their wedding.

Pastoral Problems with Military Marriages

Marriages of military personnel or military dependents pose special problems to the chaplain. The provision of adequate pre-marital preparation or counseling is foremost. The couple may be separated for lengthy periods of time during the engagement. It may be impossible to offer joint preparation. It is difficult, if not impossible, for the chaplain or other pastoral minister to accomplish an effective discussion of the unique challenges that a military marriage will pose for the couple. The mobility of the military can also limit the availability of the chaplain as well. Often follow-up with a couple is impossible because the chaplain is transferred. The chaplain may not be able to provide adequate pastoral preparation for the engaged couple, and they may not be able to mutually prepare for the marital obligations because they are not present to one another for a sufficient period of time.

The military environment sometimes precludes providing adequate marriage counseling for couples experiencing problems. If the spouses are together and having problems, there are no adequate resources available to the chaplain for the referral of the couple. He may find himself in a situation wherein he is the only resource, yet the problems faced may be more than he is trained to handle. In yet another situation the couple's separation makes adequate counseling impossible. The dependent spouse may want help, but her husband (or wife) is either deployed or on a remote assignment and unable to enter into a counselling situation that could save the marriage. Many military installations have few resources to assist wives who are finding it extremely difficult to manage a family by themselves while the spouse is away. These difficulties may well grow into a serious marital conflict grounded in the dependent spouse's resentment over having to continually cope with family problems on her own.

The Tribunal and Military Marriages

The unique circumstances of military life and the context within which certain military marriages take place are considered by tribunal judges in their study of the cases before them. Military marriages present a unique species of "lack of due discretion," which are just

as real and have as much impact on the marriage as the traditional and more common examples for this ground of nullity. In all of the patterns of marital breakdown outlined above, and in the unique aspects of marriages in the military, there are factors which can result in an inability to clearly evaluate the wisdom of any given marriage. The context within which marriage is chosen may indicate an inability to make a wise decision just as the frame of reference within which to evaluate the decision may be unclear or unknown.

Among other problems which tribunals face is the gathering of baptismal or marriage records. Catholic weddings which have taken place on a military installation anywhere in the world are on file with the Archdiocese for the Military Services. Baptismal records of those baptized on a military installation are also kept. A problem often arises, however, if one party were Catholic and was baptized in a foreign country now under Communist domination, or if the wedding took place in a civilian church in such a country. Usually these records are impossible to obtain, and the tribunal must proceed without them. If only a divorce decree is available, by the very fact of its existence the tribunal can presume that a wedding took place. Proof of baptism is another matter. There may be nothing more to go by than the word of the petitioner.

Finally, a word about adjudicating "war-time" marriages. Quite often there is no possibility of finding the other party or of obtaining the testimony of witnesses. The only substantial evidence of the case will be the testimony of the petitioner. In spite of these problems it is still possible to adjudicate the case. The new Code states that while the testimony of the principle parties in "cases involving the public good," of which marriage is one example, cannot be considered fool proof, their testimony nevertheless has a probative value. It is to be considered in the context of other sources of proof. The law does not state that these other sources must include witness testimony. The tribunal can make use of character witnesses who can attest to the good faith and honesty of the petitioner. More important however, the tribunal can make use of the circumstances within which the wedding took place to arrive at a strong presumption concerning the veracity of the story given by the petitioner. Most often, those who approach the tribunals with such cases have been in successful second marriages for many years and now wish to have the union validated in order to return to the sacraments. The person's motivation alone should be an indicator of the credibility of the testimony.

Conclusion

The unique circumstances of marriage within the context of military life, as well as the factors which have often been present in the disintegration of military marriages, can have two practical applica-

tions for pastoral ministers. First, these can influence tribunals in their investigations of military marriages, supplying information which should be influential in assessing whether or not a valid exchange of consent took place. The second, and perhaps more important application, is in the area of pastoral preparation and discernment for marriage. Those who have the responsibility of working with military personnel contemplating marriage must do all they can to make sure that the persons who wish to marry understand the singular demands that will be placed on their relationship caused by living in the military environment.

Interspousal Violence Myths

Peter H. Neidig and R. E. Cuny

Chaplains have a critical role to play in the detection, treatment, and prevention of interspousal violence in the military community. This fact is attested to by the frequency with which commanders rely on chaplains to respond to a range of domestic conflicts, and more formally, by the new Family Advocacy regulations which explicitly reference the importance of the chaplains' contribution. Although the role has been defined differently within the regulation of each service branch, all recognize the contribution that chaplains make to an effective Family Advocacy Program. In the Army, for example, the Family Advocacy Regulation, AR 608-1, tasks the chaplain with: 1) providing counseling to those abusive families referred by the Family Advocacy Case Management Team; 2) functioning as a member of the Family Advocacy Case Management Team; and, 3) assuring the appropriate referral process is followed when an abusive incident has occurred. The Navy's response has been to assign a chaplain primary or collateral duties as Family Service Center chaplain tasked with providing pastoral care and assistance to families involved in abusive situations.

It is obvious that an understanding of the dynamics of interspousal violence is essential if the chaplain is to effectively discharge these responsibilities. However, the topic of interspousal violence within the military has proven to be rather controversial; and, until recently, little empirical data has been available on even the most fundamental issues within the field. In the absence of solid

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information, a number of myths concerning spouse abuse have been uncritically accepted.

This article reviews some of the myths and provides information concerning each. Unless otherwise noted, the data presented is based on a sample of over 100 couples who were referred following an episode of interspousal violence to The Domestic Conflict Containment Program, a treatment program for abusive couples (Neidig & Friedman, 1984). Each of the couples completed a structured intake procedure and assessment battery which included information on their childhood, violence history, and current living situation.

Myth #1. Interspousal Violence is Violence that is Inflicted by Husbands on Wives

The prevailing view concerning violence between married partners seems to be that when violence occurs, there are fixed victim and perpetrator roles and, that in most, if not all cases, it is the husband who is the perpetrator and the wife who is the victim. This conceptualization has contributed to the belief that the wife/victim should be "rescued" and the husband/perpetrator should be either punished, treated, or both.

This unilateral model of interspousal violence in which males are considered to be the aggressors is probably reinforced because in most relationships the husband is the larger and stronger partner; and when serious but non-lethal injuries are sustained in a violent episode, it is much more likely to be the wife who is injured. The problem with this "common sense" view of fixed victim and perpetrator roles in interspousal violence is that in the vast majority of cases, it is simply not supported by the facts.

In the first place, most episodes of interspousal aggression are not unrestrained physically violent altercations between two parties intent on harming each other and who persist in fighting until one or the other is unable to continue. Rather, the violence is typically occasioned by a breakdown in communication between intimates who are experiencing high levels of stress. Lacking adequate communication and problem-solving skills, they are likely to impulsively engage in aggressive conflict behaviors intended to influence and to communicate their displeasure. The conflict typically escalates through a sequence of transactions in which each individual's behavior is both a response to the behavior of the other, and in turn, a stimulus to a higher level of escalation on the part of the partner. It is in this sense that each party tends to define the other as the aggressor, and themselves as the victim.

The physical aggression and injury is not then deliberate or intentional, but rather it is secondary to the dysfunctional communication style. The commonly heard statements on the part of

disputants that they were provoked and that any injuries inflicted were "accidental" can be considered to be an accurate, incomplete description of how they experienced the violent episode. In fact, injuries are relatively rare in most abusive interspousal conflicts with either party receive injuries which required medical treatment occurring in only about 20% of the violent episodes we have investigated. (When treatment was required, the wife was five times more likely to have received the injury than her husband.) And in almost all cases where injuries did occur, they were described as "accidental"; that is, the unintended consequence of escalating conflict inflicted generally without a deliberate intent to inflict injury.

When the specific violent behaviors as measured by self-report on a questionnaire listing a variety of conflict behaviors (Neidig, 1985a.) are compared, the mutual nature of spousal violence becomes apparent. In only 10% of the relationships is the violence one-sided; that is, is the violence engaged in by only one partner against a non-violent spouse. Although the overall prevalence rates of abusive behaviors for husbands and wives is not statistically different, there are significant differences in the types of violent behaviors engaged in by the men and women in our sample. Females report that they personally have thrown objects at their spouse, kicked, bit or hit with the fist, threatened with and used knives or guns more frequently than their husbands. Males, on the other hand, report significantly higher levels of pushing, grabbing and shoving, slapping, choking, and forcing their spouse to have sex.

Although fairly reliable data, such as that cited, is available on the frequency and severity of violent behaviors engaged in by each partner, it has proven to be exceedingly difficult to obtain meaningful information on whether either party's violent behavior can reliably be determined to be offensive or defensive. For example, in response to the question: "Who do you blame for your last violent episode?" Almost 75% of the subjects state that they blame their spouse. Only sixty-eight percent of the husbands and 38% of the wives report that they also include themselves in the attribution of responsibility for the violence.

The available data suggests that in most of the violent relationships studied, the physically aggressive behaviors tend to be engaged in by both parties. Both are likely to perceive their own participation in the violence, however, as reactive or defensive in nature, and to attribute blame for the violence to their partners. There is little evidence to support the view that there are fixed victim and perpetrator roles, or that one sex is consistently more violent than the other.

Prevention and treatment programs that subscribe to the view that both parties are responsible for their participation in the process of conflict, escalation, and for their own violent behavior, will treat

both husband and wife as a couple jointly responsible for the elimination of subsequent violence and not as victim and perpetrator. Rather than separating the couple, the data suggests that counseling and classes involving both parties together may be the more effective approach. Our own experience has proved that it is more effective to provide joint counseling, emphasizing cognitive and behavior modification tactics while minimizing victim and perpetrator roles.

Myth #2. Service Members Involved in Interspousal Violence are Poor Work Performers

The belief that those who engage in physically abusive behavior are severely troubled and are poor work performers is particularly important to address empirically because it has clear implications for how one is to best respond to a violent situation. The assumption of a link between violent behavior and work potential is implicit in the reactions frequently noted when supervisors are informed of violent behavior on the part of their personnel. We have often been informed that the reports of violence must be mistaken because the service member in question is an outstanding performer. Conversely, those supervisors who consistently respond to reports of interspousal violence with punitive rather than rehabilitative administrative actions, seem to assume that such conduct is untreatable and proof that the offender is a "bad" service member.

We have found that, for the most part, those who are referred to the Domestic Conflict Containment Program are not drawn from the ranks of the younger, inexperienced personnel. The mean age of male participants is 28, with an average of 6 years in the service. The modal rank is E5, and over 75% of the program participants report that they are "highly" or "very highly" satisfied with their jobs.

Recently, while conducting large sampling surveys for both the Army and the Marine Corps, we have found relatively high rates of interspousal violence among service members who have been carefully screened and trained for very stressful billets. By self-report, between 31% and 46% of those surveyed report at least one episode of physically aggressive behavior directed toward the spouse during the year of the study. In these cases there is a tendency for the marital conflict and violence to increase with the length of time served in the stressful placement (Neidig, 1985b). We have also found a positive relationship between a measure of Type "A" Personality and domestic violence, with those individuals whose scores suggest a perfectionistic, "workaholic" level of involvement being considered to be a risk. Based on these findings, it seems reasonable to conclude that in many cases, episodes of domestic violence may be related to the high stress experienced by those service members who have been chosen for responsible duties because they are outstanding, rather than inferior, performers.

Myth #3. Alcohol is Frequently an Important Causal Factor in Episodes of Domestic Violence.

Although an association between alcohol and spouse abuse is commonly assumed to exist, there is little evidence for the position that alcohol or other drugs cause violent behavior. This assumption of a causal role for alcohol in domestic violence may be a function of the tendency among those who have engaged in violence to attribute their behavior to the influence of external forces such as alcohol, and the tendency to drink more heavily during periods of acute marital conflict. In this manner, alcohol is often used in an attempt to both escape or avoid unpleasant interpersonal situations and to rationalize otherwise unacceptable violent conduct.

Among those attending our treatment program, fully 62% of the husbands and 76% of the wives indicate that they were not drinking at all at the time of their last violent episode, and only 14% of the males and 6% of the females report drinking heavily at the time. However, considerably more, 44% of the wives and 26% of the husbands, state that alcohol contributes to their marital difficulties.

The relationship between violent behavior and the use of alcohol is complex. Although alcohol does not "cause" violent behavior, and its use should not condone violence or diminish the sense of personal responsibility for violent behavior, it may be a factor in the pattern of violence through: 1) diminishing controls and lowering inhibitions encourage the expression of violent behaviors; 2) being used inappropriately by those experiencing stress and marital conflict; and 3) exacerbating existing relationship difficulties. In those minority of cases where there is a primary alcohol or drug problem, appropriate referrals for substance abuse treatment should precede any referrals for the treatment of violence.

Myth #4. Individuals Who Engage in Spouse Abuse are Deficient in Spiritual and Ethical Values.

A commonly held theory concerning the cause of domestic violence is that individuals who engage in violence do so because they ascribe to a pro violence ethic or value orientation. This position suggests that such individuals were socialized to believe that they have the right to engage in violence in order to maintain dominance or control over their spouse. If this were the case, it would suggest that treatment would require a fundamental change in the subject's belief system, a prospect which usually involves long-term treatment with a rather guarded prognosis for positive change.

A number of the attitudinal variables which have often been assumed to characterize those involved in interspousal violence were investigated in a series of studies comparing service members who had engaged in interspousal violence with non-violent matched controls.

We found no significant difference on measures of dogmatism, authoritarianism, and attitudes toward women; and small, but statistically significant differences on a measure of self-esteem (Neidig, Friedman & Collins; 1986). The variables that do differentiate violent from non-violent samples are those which have more to do with levels of stress and marital dysfunction than with attitudinal variables (Neidig; 1986a). This suggests that it may well be more important to address rehabilitative efforts at skill-deficits in the areas of communication and stress management rather than to presume that there are problems with the couple's attitudes and values.

For the abusive couples with whom we have worked, we have not found that their moral or ethical values contribute significantly to the violence. Only 14% of the abusive husbands and 4% of the wives report that their religion is not an important factor in their lives. When those items on The Family Environments Scale (Moos; 1984) which reflect the degree of emphasis within the family on ethical and religious issues and values are compared with those of the normative sample, no differences were found (Neidig; 1986b).

It has been our consistent clinical observation that although individuals may initially appear to be resistive to help and attempt in a number of ways to justify their violent conduct, very few genuinely believe that they have the right to inflict violence on their spouse. Only about 7% of the husbands and 2% of the wives report not being upset by the violence in their family, and most (74% of the husbands and 86% of the wives) indicate in the initial screening that they would welcome assistance with their anger and violence.

Myth #5. Violent Episodes are Often Isolated Incidents Which Do Not Warrant Serious Concern.

Individuals who have been involved in an episode of domestic violence may initially tend to minimize its importance by representing it as an isolated incident, or as something that was due to the influence of some external force, or as something that will never occur again. In many cases, even those couples who have been through very serious incidents will collude in representing the event as insignificant and will often initially resist any offers of assistance.

The violent episodes, because they are typically inconsistent with the couples personal standards of conduct, are usually followed by a period of denial and unrealistic optimism. We found among our program participants, however, that the aggressive behavior which brought them to the attention of the command and prompted the referral to the treatment program was rarely an isolated incident. In fact, in those relationships where there was physical violence, the referral to the treatment program was rarely an isolated incident. In those relationships where there was physical violence, the average number of violent episodes was 10 per year. Forty percent of the

couples reported that they had experienced their first episode of violence during courtship and another 38% reported their first episode during the first year of marriage.

Thus, the typical pattern is for the violence to begin early in the relationship and to increase in frequency and severity over time. For these reasons we strongly recommend that all episodes of interspousal violence, even those that are accompanied by assurances that treatment is not required, should be taken seriously and appropriate reporting and referral procedures initiated.

Myth #6. Separation is the Best Change Strategy as Spouse Abuse is Untreatable.

Most violent couples are deeply invested in their relationships and would prefer to stay together rather than terminate the relationship, if only the violence could be controlled. Over half of the couples we have treated report that they have separated at least once because of violence only to return to the relationship, and many have experienced numerous separations. This is consistent with the reports of a number of shelters for battered women, who find that even in those cases where the couple may ultimately terminate the relationship, numerous separations and periods of seeking emergency refuge are the norm. (Neidig; 1984b)

In most cases, when the couple separates or the wife seeks shelter, this will be only for a brief period of time and they will soon be reconciled. For these situations, the separation seems to serve an important "cooling-off" function, but has little long-term influence on the conflicts and skill-deficits which contributed to the violence; and, without additional assistance, the probability of subsequent escalating violent interactions seems quite high. Incidentally, counseling couples to consider terminating the marital relationships has been found by many to result in the paradoxical effect of leading them to be even more determined to stay together.

On the positive side, we have found that the response to treatment has been demonstrably favorable and that measurable positive change occurs in most cases. (Neidig, 1986a) Although definitive outcome studies have yet to be completed, it seems safe to conclude that the goal of assisting those abusive couples within the military, is attainable at a satisfactory level. This is particularly true if intervention is initiated early in the history of violence and if both the husband and wife are involved in the treatment process.

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The Effects of Hardship Tours on Children

Robert G. Leroe

"Have you ever told a child goodbye, and felt in his embrace the need to cry, only to see his bright and laughing eyes when you return so soon? And Jesus was a man like me, when He said, 'Father why have You forsaken Me?', when He knew that they were one eternally."¹

Hardship tours are the hardest on children. They often feel deserted and do not understand why their mother or father has left them. Despite efforts to explain or compensate for the loss, the trauma of the separation seems to have a lasting effect on military children. Children are the neglected victims of military deployments. A Navy community health center reports, "The real needs of children have become obscured, ignored, or compounded by increased family instability."² Indeed it may be that the needs of military children are being overlooked because of the common stoical acceptance of parent absence as a matter of course in military life. Several factors influence the way children respond to parental absence, but their adapting is largely determined by their perception of the parents' absence. This perception and understanding is formed by the parental response and preparation and by input from teachers and peers.

¹ Terry Talbot, "A Song of Solitude," (Canoga Park, CA: Birdwing/Cherry Lane Music Publishing Co., Inc., 1982).

² *Navy Marriage: Separations and Reunions* (Norfolk: Community Mental Health Center and Psychiatric Institute, 1980), p. 2.

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Children are sometimes handicapped in making this adjustment by a normal but immature sense of time. It is impossible for children to imagine a year as a block of time in the same way as adults easily do. One father tried to make the time frame understandable to his children by explaining, "I'll miss everybody's birthday one time, and then I'll be home."³

A child's age may be a key factor in determining how the child will be able to cope with a separation. Infants and toddlers are unable to comprehend the meaning of the absence. Toddlers will frequently ask for the absent parent. The findings of one study of children of absent military parents indicate that "having a parent absent during the critical years from birth to seven years hindered later development and accentuated dependency needs."⁴ Preschoolers (3-6) suffer from a strong fear of abandonment and guilt. *Army Families Magazine* reports there are over a half million children in Army families, half of whom are preschool age.⁵ School-age children (6-11) tend to hide their feeling. Adolescents (12-18) may act more mature and helpful. Michael M. Bloom claims that "adolescents are secure in that their identity is separate from that of their parents, and that they are responsible for themselves."⁶ They may, however, respond to parent absence by rebellion, acting out their feelings toward the deprivation through delinquency, promiscuity, anorexia nervosa, or school failure.⁷

Where children live during separations can help or hinder their growth. The military community, filled with "service brats" who have also experienced parental absences, is usually a supportive environment. Suzanne Ramos recommends that parent-absent families not relocate or change schools. She urges parents to maintain their children's environmental security.⁷ Moreover it seems the stress of separation is compounded when the remaining spouse lives with his or her parents. The children are then parented by the remaining parent as well as the grandparents. This can be upsetting and confusing to children, particularly if philosophies of child-rearing are different. Some grandparents may agree to the living arrangement and yet resent it. The children, hurting from the absence of one parent, are thrust into a hostile environment.

The remaining parent's response to the absence of the other parent is critical for shaping the child's response. According to Hunter and Nice, "the adjustment of the mother may well be the

³ *Ibid.*, p. 4.

⁴ Edna Hunter and Stephen D. Nice, *Military Families: Adaptation To Change*, (Praeger Special Studies, 1978), p. 42.

⁵ Shauna Whitworth, *Army Families*, Vol. IV, No. 1, Spring 1985, p. 2.

⁶ Michael V. Bloom, *Adolescent Parental Separation*, (New York: Gardner Press, Inc., 1980), p. 62.

⁷ Suzanne Ramos, *Teaching Your Child to Cope With Crisis*, (New York: David McKay Company, Inc., 1975), pp. 223-224.

most significant factor in the adjustment of the children.”⁸ A child’s response to separation may reflect the remaining parent’s attitudes and tolerance. Negative feelings may be suppressed by the remaining parent, yet sensed and picked up by the children. An *Army Times* article suggests that “many service wives may be silently encouraging their children to show their husbands how they feel about being left.”⁹ Mothers may also withdraw from their children or hide their feelings, out of a sense of frustration and a feeling that they have little to give to their children. Their emotionally unsupported children are subtly denied permission to miss the absent parent, and may turn to others who may in fact have a negative influence;¹⁰ yet negative strokes are perceived to be better than none. The resulting negative behavior in turn can increase family tension and decrease the tolerance level of the remaining parent.

Other factors influencing the adjustment of parent-absent children may include the stability of the marriage, the adjustment of siblings, whether the remaining parent works, whether the missing parent is the mother or father, the attitude of friends and community toward the missing parent, the separated parent’s emotional attachment to the child, the level of competition between the husband and wife, and the manner in which both parents handle the reunion. According to one study, working parents have fewer problems with their children than those who remain at home; the extra income compensates in quality of life for the absence.¹¹ Some studies assert that the uninterrupted presence of one’s mother is more critical than that of one’s father.¹²

Children respond to military separations in a variety of ways. One common reaction is hostility toward the parent who “deserted” the family. Anger against an absent parent may become so intense that the bond between parent and child is weakened.¹³ An *Army Times* article portrays the subtle yet brutally devastating experience of a child’s rejection: “I really love my sons, but after all these years at sea, I’m honestly not sure if they love me at all,” says one Navy chief. “Each time I come back I hope it will be different; that they’ll act like they missed me. I’ve tried to explain that I have to go away, and that it’s part of my job. But my sons just say, ‘That’s because you love the Navy more than us.’ ”¹⁴ Military parents are often confronted with conflicting loyalties. Describing his first deployment

⁸Hunter and Nice, p. 119.

⁹ Marianne Lester, “Where’s Papa?” *Army Times Magazine*, 1 February 1982, (Special Issue, “Growing Up Military”), Washington, D.C. p. 25.

¹⁰ Lester, p. 13.

¹¹ Hunter and Nice, p. 43.

¹² Ramos, p. 218.

¹³ John Bowlby, *Attachment and Loss, Vol. II: Separation, Anxiety, and Anger*, (New York: Basic Books, Inc., 1973), p. 248.

¹⁴ Lester, p. 25.

homecoming, the same father laments, "When I came home, my two little ones had been sleeping in the bed with my wife! No wonder they hated me—I'd just come in and taken their Mommy away from them, and they were too young to understand why!"¹⁵ When fathers return, mothers become wives again. Someone else is now "number one," and the child is no longer the focus of attention. Homecoming for children may also be a time of great disillusionment. The absent parent-hero returns, and turns out to be a human being with faults and weaknesses. Anger during a deployment may be directed towards the remaining parent, sibling, or friends.

Separation anxiety may produce a prolonged period of insecurity in children. They feel abandoned, and may fear losing their remaining parent. A marked increase in crying, nightmares, complaining, overdependency, nervousness and feelings of rejection are common. Children may take on the anxieties of the remaining parent, worrying about such things as utility payments, car repair, and grocery bills. Upon the service member's return, children may cling to the parent as if to prevent losing him or her again. A father describes his daughter's unrest following his return from a deployment: "If I wasn't home from work on time, she'd go screaming to my wife, 'Daddy's gone! Daddy's gone!'"¹⁶ Children may be afraid of this returning stranger, a fear that can adversely affect the parent-child relationship for years.

Studies reveal that the anxiety level and sense of helplessness in children of absent parents is nearly four times greater than what is considered normal.¹⁷ Research indicates that the longer the parent is absent, and the younger the child at the time of absence, the greater the degree of psychopathology.¹⁸ Such children may have difficulty developing self-reliance due to insecurity felt in the parent's absence.

The fear, resentment, uncertainty and jealousy a child may feel can cause a reluctance to respond to the returning parent. According to Hunter and Nice, "children with an absent parent learn to achieve effective control through a form of guardedness based on defensiveness."¹⁹ This distance is often mutual. An issue of *Army Families* claims that "military fathers have been led to believe that they have little role in the early life of their children."²⁰ Fathers, some claim, whose careers come first or whose children are born during an absence often feel more like distant uncles than fathers. Such a weakened relationship may occur, of course, regardless of the father's status. The importance of military children prompted the then Army

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ Hunter and Nice, p. 42.

¹⁸ Hamilton McCubbin and Barbara Dahl, *Marriage and Family: Individuals and Lifestyles*, (New York: MacMillan, 1980), p. 116.

¹⁹ Hunter and Nice, p. 42.

²⁰ Whitworth, p. 4.

Chief of Staff, General John Wickham to request noted child psychologist Dr. James Dobson to prepare a videotape for the military called "Where's Daddy?" Children who have been given a low time priority are likely to be unresponsive. The absence of the child's mother may result in her children not recognizing her upon her return. Suzanne Ramos claims that "they hadn't merely 'forgotten' mother but had suppressed their need for her."²¹

The distance may be due to growth. An *Army Times* article describes the hurt of a returning POW who was bewildered when his daughter turned down repeated invitations to go fishing with him, an activity she had loved when he left. The girl explained to a counselor, "I used to like to go fishing, but I don't anymore. And he keeps bugging me to go fishing."²²

Some children may respond to a parent's absence with feelings of guilt. They may feel that their behavior has caused the parent to leave. They may think, "I was too noisy around Daddy," or "I fought too much with my brother." Not understanding the necessity and temporary nature of the deployment, they may in turn exhibit a stage of the grief process called bargaining. "I'll be good if Mommy will come back."

Learning impairment has been noted with some children. A study which examined school performance of children experiencing temporary father absence found that such children were five months behind in reading and four months behind in math skills.²³ Hunter and Nice suggest that this impairment may be due to an "anger effect" which may color their perceptual accuracy.²⁴ If the parent is of the same sex, the loss of the role influence may also hinder academic growth. Service members should be encouraged to schedule pre-deployment conferences with teachers, and to maintain contact with them during the separation. As they are kept informed of the academic progress of their children, they will be better prepared to reinforce the learning in their correspondence with the family.

Parental absence deprives children of a model upon which to base normal sex role development. The remaining spouse may fail to encourage children of the opposite sex to engage in activities which reinforce their sex identification. Regardless of the sex or previous behavior of the remaining parent, he or she will be perceived by the children as the dominant parent. If the oldest child is the same sex as the deployed parent, and if that parent was the dominant figure in the family unit, the elder child may assume (or be delegated) the absent parent's mantle of authority. This may confuse the child as to

²¹Ramos, p. 219.

²²Lester, p. 25.

²³Florence W. Kaslow and Richard I. Ridenour, *The Military Family—Dynamics and Treatment*, (New York: The Guilford Press, 1984), p. 74.

²⁴Hunter and Nice, p. 42.

his or her role in the family. Once the esteem wears off, the elevated child may begin to resent the cumbersome, and often unreasonable, adult responsibilities entrusted to him or her. Though studies of first-born children imply that they are often capable of meeting the demands placed on them, they are not ready to become the mother or father of the family. Changing roles can also imply "we're doing all right without Dad . . . we can live without him . . . we can be better without him."²⁵ Family counselors encourage parents to provide substitute role models—teachers, coaches, scout leaders, church group leaders—who can relate to the children in activities designed to help develop their masculinity or femininity.

The substitute parent needs to support the absent parent, rather than usurp his or her role. The two should be in regular contact, coordinating projects for the remaining family members and discussing their needs. The substitute parent reinforces the absent parent, communicating that when she or he returns, life will return to normal; the absent parent will take over and do the things the substitute is now doing.

Parents can defend against the problems children face with military separations. The first step is communicating prior to the deployment that the military parent has to go. Indeed children may come to see their part in patriotic service is "sharing" a parent with a needy nation. During the deployment, children need security and a sense of continuity. Above all, children must feel free to release feelings of anger or depression.²⁶ When the absent parent returns, the children require individual attention. Parents should postpone dinner parties and visits, and resist the temptation to send children to relatives in order to have an intimate reunion. The returning parent should schedule "dates" with each child, providing the attention the child has craved and been denied. The returned parent is at first the honored guest, and then gradually takes on the parent role again. Parents who try to immediately resume their roles, as if no time had lapsed, often encounter resistance. Suzanne Ramos offers four-fold advice to families anticipating the return of a long-absent parent: (1) Be patient with the returning parent's adjustment to normal behavior; (2) don't pretend, 'all's well'. Let the parent know where he stands. Talk openly about feelings—his, yours, the children's. (3) Allow the returning parent to talk about some of his unpleasant memories. He needs to vent his feelings and to know that someone cares. (4) Give the returning parent time and privacy to reorient himself.²⁷

Without the nurturing leadership of a deployed and absent parent, children may suffer numerous developmental problems. These

²⁵ *Ibid.*

²⁶ Ramos, pp. 33 and 27.

²⁷ *Ibid.*, p. 87.

can be avoided or successfully dealt with by a careful and thoughtful preparation prior to the separation, and by attentive care during and after the separation. The challenge of the military separation is perhaps the supreme challenge for the military family.

Family Separation and Maintaining Relationships

Chet Lanious

Although the military is often thought of first when thinking of forced family separations, military families are not very good at managing this "fact" of military life. Military families may ordinarily have considerable opportunity to plan for the separations, and yet be torn apart by the process of separation and reunion. One soldier declared regretfully, "I have found it easier to leave when the family is mad with me and simply to mend fences when I get home." Interestingly enough, that soldier is a chaplain.

Mature, long-lasting relationships, as well as intense, short-term relationships, experience stress induced by separation. All relationships experience separation pressures and those occasional pressures do not necessarily indicate deeper marital or personal conflicts. However, strong, well-managed, loving relationships usually survive better because of trust, care and communication.

In our home, for example, my son does not like to say goodbye. He will be hard to find and sometimes intensely uncooperative when friends or grandparents must leave. My daughter, on the other hand, is reluctant to invest herself in relationships until she knows they will last. Add either of these attitudes to a family separation situation, and you have potential pain and misunderstanding.

This article suggests some practical ways for managing the stress of separation. The suggestions are primarily focused on the family, but could be usefully transferred to other groups and applied to other relationships as well.

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Separation

Security issues are often at the heart of the pain of saying goodbye. These issues may involve such things as physical safety and health, financial management, decision making, and the continuation of personal affirmations of love and worth. A good way to prepare for separation is to spread what I call a safety net for the family to provide for these needs. The following items form the strands of the net.

1. Have a thorough discussion of financial matters with your spouse. Make notes on the way family business will be conducted and specify guidelines for financial decisions that may need to be made in your absence. Well organized and well understood business records and papers go a long way to reduce financial stress.
2. Establish a direct deposit (Sure Pay) option. This instantly eliminates a number of potential problems. The spouse must, of course, have access to the relevant accounts. A power of attorney for the spouse allows the spouse to officially act on the family's behalf. A will reduces the stress of separation by making your wishes clear and authoritative in the event of your death. Both these legal matters can be handled through the unit's Personnel Action Center and the Office of the Judge Advocate General.
3. Have open discussions with family members regarding the deployment, talk about your professional responsibilities and goals. Soldiers sometimes emphasize the boredom, the tedium, and the inconveniences of the field environment, and this makes it all the more difficult for the family to justify or—in a sense—to give their permission for the absence.
4. Spend quality time before leaving with each family member. This affirms and strengthens each relationship. Children especially need the security of knowing that the separation will not change their place in your life.
5. Leave something of yourself behind. Hidden notes, left to be discovered after your departure, gifts for the family to be shared periodically, flowers or balloons to be delivered in your absence—each of these provides the sense and feeling that you are still active in the life of the family. Plan for birthdays, anniversaries, and holidays which are to occur during the deployment. Remembering these occasions makes a difference.
6. For most children, deployment is a mystery. They cannot understand it as a mission. Special care must be taken to meet their needs.

- a. The "Last Thought Principle." Children often go to sleep thinking of the last thing that caught their attention. Bedtime practices of affirming love, safety and promise provide powerful tools for putting children at ease and for teaching them about separation. Be sure to keep the promises.
 - b. Children are very "physical." They use and rely on their senses in a way that adults often do not. Leave them an object that they associate with you. Ask them to do a special job just for you. Ask them to care for something that is yours during your absence. Encourage them to do something meaningful for you while you are away. The age of the child may place a limitation on these projects.
 - c. Let them help you pack, and let them suggest things for you to carry with you. Their participation and this opportunity for questions and answers are irreplaceable. Children can see duffle bags filled with your secrets; they can visualize your things and remember the things that they have packed for you.
 - d. If one child is more dependent on the service member than another, special time must be taken to meet those greater needs. Be sensitive to the children who do not like to say goodbye.
7. Take time to say goodbye. If you should leave at "zero-dark-thirty," as soldiers often do, plan ahead by saying goodbye the evening before.
8. Make sure your family knows about and participates in family support groups or the "chain of concern," as it is called in some places. Two facts revealed in a recent survey show that the family reflects the attitude of the soldier toward the Army and that family members who are involved in the preparation and execution of the soldier's deployment, report less frustration and anxiety with the separation.
9. Prepare a "Letter of Closure" to be used in the event of your death. For many this is the most difficult thing to do. The letter is the best tool to deal with the confused feelings produced by accidental death. The letter should express your love and affection for the family, hopes for their future, thankfulness for their support, and words of comfort. It could be the only way that young children continue to have a sense of who you are. But remember such a letter is not the place to make confessions or to place guilt. It is meant to

be an instrument for setting free those of the family who are left behind.

Deployment

Deployment is a kaleidoscope of different experiences projected over time and distance. The longer the times and distances, the more significant deployment "Rules and Values" become. These "Rules and Values" guide the relationship by fixing expectations to standards of performance.

1. Write letters. Letters are better than telephone calls. The telephone can be very frustrating and unsatisfying. The telephone is rarely helpful for maintaining a relationship and even less helpful for solving inter-personal problems. The telephone is a business tool. Letters are created by people for other people.

- a. Letters are tangible and can be re-read. But in a more subtle way, the stationery, the handwriting, and even the fragrance of the paper, can have an important impact on the one receiving the letter.
 - b. Writing requires thought and organization. Passing emotions and careless statements are disciplined by judgment and time.
 - c. Letters should be filled with information and not frustration. The deployed soldier needs to feel a part of life at home and not guilty for being away. A friend of mine observed that sometimes during a deployment, because people who are left behind do make adjustments, the soldier is sometimes not included.
 - d. "Dear John" topics are inappropriate for deployment communications. Using the separation to manipulate, to get even or emotionally blackmail someone is morally indefensible.
2. Keep a diary so that "little things" are not forgotten. Our lives change as a result of accumulated daily experiences and decisions. Rarely are they changed by catastrophic events. A diary allows a positive review of the experiences and changes.
3. Set a time to regularly deal with the pain of the emotional dynamics of the separation. Praying for each other, sharing letters, and remembrances help to lessen the sense of separation.

4. Plan telephone calling opportunities (day and time, if possible) by making a list of items to discuss and by setting a time limit for the call. The impact of an unanswered phone after days of waiting for a chance to call can be emotionally devastating. Also, long periods of silence during calls—because there is nothing to say or because one or the other of the people cannot find the right things to say—wastes these opportunities for good communication.

5. Use family support groups. This helps to reduce the feelings of loneliness and isolation. Sharing the common experience of separation with others and providing assistance to others keeps our lives in perspective. Soldiers who serve hardship tours should make sure that the family support contacts (extended family members, neighbors, church, friends) are in place before the departure. During separations, trust becomes the most cherished value of all. The soldier must trust those who have been left at home; and the family, at home, must trust the soldier.

Reunion

The reunion, the return home after the deployment, seems often to receive the least thought and preparation. The fantasy of running in slow motion through a field of daisies on a warm spring day, evaporates before the struggle to express something meaningful. Dream and reality collide leaving stunned and hurting people. The reunion will generate differing expectations in each family member. These individual expectations will come into conflict at reunion unless careful and thoughtful planning has been done.

Sometimes the soldier returns home thinking nothing has changed since the soldier's departure. This unanticipated change has indeed become family routine . . . a family routine that must be interrupted to again incorporate the soldier returning. The length of the separation and the amount of time for reunion are important variables in the re-establishment of the family.

Some common scenarios faced by the reuniting family take the following shapes.

1. The spouse, who has been left behind with the mother-father roles, eagerly looks forward to shedding the mantle of dual responsibility. The returning soldier, adjusting to the new situation, is annoyed by the weight of hastily resumed responsibilities, and these tend to annoy, to exasperate, and to irritate.

2. The returning soldier is greeted by a self confident, practicing decision maker who is reluctant to relinquish the responsibilities carried during the separation. Suddenly, there is a "stranger" in the house and the competition for power is on.

3. The reunion may be traumatic because the separation resulted in a more peaceful, stable and emotionally satisfying family during the time of the soldier's absence.

These three scenarios are the bare skeleton of many reunions but suggest the basic interpersonal dynamics for many military families. Now for some ideas for accomplishing a smoother and more satisfactory reunion.

1. The returning soldier must be sure to say, "Hello!" The soldier must not walk into the family and go about business as if there had been no absence. Give the family time and affirmation while receiving their expressions of love for you. By giving this time and attention, the family is assured that the soldier has returned home to them and for them. The separation has ended.

2. Plan a reunion celebration. It may be as elaborate as a party with family and friends, or as simple as a time set apart to talk. The priority is to establish the face to face relationships again. It is important to make quality time for each member of the family. This is a time to share gifts, cards, flowers, banners, and entertainment. The key is to take as much time as it requires. Someone has said, "We really love what we waste time on."

3. The expression and fulfillment of the sexual dimension of the marital relationship is a significant part of the reunion. The genuine desire to meet the intimate needs of both those who have been separated should not be lost in a quick and selfish gratification.

4. Defer family business matters until after the celebration of the return. As much care as was given to the turning over of responsibilities to the one remaining behind should be given to giving them back to the returning soldier. Dropping the check book and accumulated papers into the lap of the returning soldier is not the way to do this. Set some time aside specifically for the discussion of business and financial matters.

5. At leisure, share diaries with each other to take note of the "little things" that have made lives. The issues which need to be dealt with for the strengthening of the relationships will be apparent. Through conversation, questions and clarifications the information will be covered and the feelings shared.

A successful separation and reunion rests on planning and preparation, intentional communication and thoughtfulness. Although the suggestions of this article point to an appropriate methodology, successful implementation depends on commitment, caring, hard work, and what I can only call personal style.

Enrichment and Counseling Activities in U.S. Army Family Life Centers

William E. Sandburg, Walter R. Schumm and C. E. Kennedy

In 1952 only 36 percent of Army personnel were married, but by 1975 this figure had increased to 57%.¹ Among officers the marriage rate was 93 percent and among senior enlisted personnel, in the grades of Sergeant (E-5) through Sergeant Major (E-9), 80 percent were married.² In *The Military Family*, professionals well informed on the subject stated, "The composition, outlook, and priorities of military families have dramatically changed in recent years. . . . The net result has been an across-the-board, broadly based appeal for more organized, institutionalized services for military

¹ Bennett, W., Chandler, H., Duffy, J., Hickman, J., Johnson, C., Lally, M., Nicholson, A., Norbo, G., Ombs, G., Pospisil, V., Seeberg, R., and Wubbena, W. *Army Families*. Carlisle Barracks, Pennsylvania: U.S. Army War College, 1974.

² Woedfel, J. C. "Family Life and Job Performance in the U.S. Army." A paper presented at the Western regional Meeting of the Inter-University seminar on Armed Forces and Society, Monterey, California, May 1979.

³ McCubbin, H., Dahl, B., and Hunter, E. *Families in the Military System*, Beverly Hills, CA: Sage, 1976.

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families. In the past few years, these services have begun to appear."⁴

In association with the chaplain's program, one of the ways in which the U.S. Army has responded to this changing demographic profile has been through the establishment of Family Life Centers. While some centers have been in operation since the early 1970s, the Office of the Chief of Chaplains set forth formal criteria for the establishment and management of family life centers in March 1980.⁵ In the policy statement, ministry in family life was defined as part of the chaplain's total ministry and ". . . provides an environment of pastoral concern through which soldiers and their families are offered opportunities to nurture functional relationships enhancing the quality of life."⁶ Family Life Centers were established as an important avenue for ministry, with priorities set for relationship issues, reconciliation, problem prevention, family education, and enrichment.⁷

To understand the functioning of the Army's Family Life Centers, the first author of this article, in cooperation with the Office of the Chief of Chaplains, submitted a questionnaire to each of the 27 Family Life Centers active in the fall of 1981. Information on program activity, utilization, and staffing was obtained from 23 of the centers.⁸ While the centers had been in existence between 8 and 111 months, the average duration of operation at that time was 48.1 months. Most of the centers were operated by one chaplain and one enlisted person, although four centers were run by only one chaplain with no assistants and three centers were run by two chaplains. Most of the chaplains were majors (54.5%), with others of the rank of lieutenant colonel (41.0%) or captain (4.5%). Four of the centers had a paid professional or para-professional civilian staff member. Nine of the centers had part-time volunteer staffs, ranging in number from one to 47. Nearly all of the center directors had other chaplain duties in addition to those at their center; however, 12 of 23 directors indicated that at least 80 percent of their time was assigned to their center. The weekly operating hours reported for the centers ranged from 24 to 74, with an average of 46.7 hours.

A conservative estimate of the number of soldiers stationed at the 23 installations was 700,000. The centers reported having served 23,019 persons during the previous year, although the actual number of clients was probably somewhat lower because persons were counted more than once if they had participated in more than one

⁴ O'Keefe, R., Eyre, M. and Smith, D. Military Family Service Centers. In F. Kaslow and R. Ridenour (Eds.), *The Military Family*, New York: Guilford Press, 1984.

⁵ Johnson, K. D. "Chief of Chaplains Policy: Family Life Centers." Fort Monmouth, NJ: Office of the Chief of Chaplains, Departments of the Army, March 31, 1980.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ Bennett, et al.

Family Life Center program. The clients included 11,715 females, 10,258 males, and 1,039 children. Participant breakdown by rank was as follows: 32.7% (E-1 to E-4), 44.3% (E-5 to E-9), and 23.0% (officer ranks), with approximately equal numbers of men and women in each category of rank. A Chi-square analysis was conducted to examine by rank the number of participants in marriage or family counseling compared to those involved in educational or enrichment activities, including marriage enrichment, couples communication programs, and marriage encounter. At the lower ranks (E-1 to E-4), there were 2,089 participants in counseling and 750 family life education; at the middle ranks the number of participants, respectively, were 2,950 and 887, while in the officer ranks the numbers were 1,503 and 706. The differences were statistically significant—total χ^2 (2) = 54.6 ($p < .001$)—with a lower percentage of middle ranking enlisted and a much higher percentage of officers participating in family life education than in therapy.

The chaplains, as part of the survey, were asked to identify areas of special concern to them regarding family life in the military. Stresses associated with inadequate housing, single parenting, mobility, family violence, child abuse and neglect were among those cited as being of particular importance.

In general, we believe that the Family Life Centers have made a significant contribution toward meeting the needs of the Army's changing population of soldiers. However, the process of *primary prevention* seems to have received less attention than has counseling and remedial services in the activities of the centers. Whether people participated in this kind of programming because it was most frequently offered, whether the interests and preparation of the staff influenced a disproportionate offering, or whether the motivations of the military families dictated this type of offering by the centers cannot be determined from these data. However, these are questions that need to be considered by the centers.

The imperative for *primary prevention* was underscored in December 1984 by the President's signing of Public Law 98-551, establishing an office of prevention in the Department of Health and Human Services. However, there are many barriers to the implementation of programs for primary prevention, including the "crisis orientation" of our society and the past traditions and training in the mental health profession.⁹ In discussing the continuum of preventive and remedial programs for military families, Beeson characterized prevention and efficiency as "the great plus" for family life

⁹ Albee, G. W. "The Answer Is Prevention," *Psychology Today*, 1985, 19,2, 60-64.

education.¹⁰ The following excerpts from recent books on family ministry highlight the importance of prevention and the importance of family studies in the preparation of ministry staff.

The preventive dimension of marriage and family ministry requires the understanding of and the skills to stimulate the socialization tasks of the family . . . The person who is adept in the preventive task of marriage and family ministry understands both why and how families work as they do. These specialists understand the function and role of the family in the broader society. And they understand the task of the Church and its interdependence with the family. The preventive encompasses more than offering family-related courses during the Sunday school hour. It involves the ability to articulate the mission of the church and the mission of the family in compatible terms and the ability to structure a ministry designed to facilitate those missions.¹¹

My firm conviction is that the most effective answer to the problem of family disintegration is a preventive approach . . . To assume that a significant number of troubled families will ever seek out professional help is unrealistic. Besides, most families do not stand in need of that advanced a level of help. The strategy that makes the most sense is to equip families with the necessary coping skills so that they may deal with issues effectively *before* full-blown crises develop. At the heart (of prevention) is the transmission of effective problem-solving techniques and conflict resolution skills that will serve to defuse negative family communication . . . Strong families are now being studied, and traits are being isolated that can be taught. Emphasis (in family ministry) should be on *building* family strengths.¹²

The immensity of the problem of Army families and the need for preventive service, as well as reactive, therapeutic efforts, require additional support for the staffing of Family Life Centers by more civilian or military staff members who have specific training for working with families. Specific training in family life education or marriage and family therapy should be a requirement for additional Army chaplains and chapel personnel. In particular, the Army might make more allowance for the direct commissioning of trained family

¹⁰ Beeson, G. W., Jr., "Integrating Family and Parish Ministry," *Military Chaplains' Review*, Fall 1984, Vol. 13, pp. 18-30.

¹¹ Guernsey, D. B. A New Design for Family Ministry, Elgin, IL: David C. Cook Publishing Co., 1982.

¹² Money, R. *Building Stronger Families*. Wheaton, IL: Victor Books, 1984.

specialists in the medical service corps, or allow for the appointment of such specialists as warrant officers.¹³

¹³ As of the winter of 1988, the U.S. Army had increased the number of Family Life Centers to 43 full-time centers and 5 part-time centers.

Sending a Message Home: Counseling Half a Marriage

William J. De Leo

What marriage counselor or chaplain has not been frustrated because someone in a marriage refused or resisted marital care? *Refused, resisted, stonewalling* might be a better word! We can't fix a relationship with only half the relationship present.

The intertheorists insist not only on the couple being present, but the extended family as well. They would settle for seeing only the immediate family, but only reluctantly. But then, they aren't serving in the military community where a complex network of events, persons, and attitudes can frustrate the daylights out of the purely intergenerational counselor. It's not simply that the families of origin are not reachable; often military duties make it difficult, if not impossible, to find a time when both the couple and the chaplain can meet for counseling. There is also the dual-earner couple who say they need assistance, but who cannot work out their schedules to meet together for counseling. These factors can frustrate a counselor and, if not managed well, can be a leading cause of counselor burn out.

But work and the demands of military life are not alone in keeping one or the other partner in a marriage from cooperating with marital care. The dynamics that make up the marriage may also be involved. Someone may be "elected" to resist counseling so that the identified problem person can be pressured into giving up the quest

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for change and return to "the way things used to be when we were happy." Someone also can be selected intuitively by the couple to seek assistance and bring in enough information into the marriage to bring change and healing. Another possibility is that the identified problem is "sent" to be "fixed" so that marriage and family life can continue in peace. In any case, the responsibility for change is shifted so that change is not possible. It is likely that there are an infinite variety of factors which make it impossible for the couple to renegotiate the relationship so that change takes place.

This brief introduction is likely to bring numerous recollections of wives or husbands who have come to you for assistance but whose partner refused to join in the process. We have often spent time working with one member of the marital dyad hoping that they could resist the pressure to stay the same and hold out until the absent-from-counseling partner would be forced to change or come in to challenge or participate in counseling. Sadly, usually the chaplain or the spouse decide it is a useless effort.

There is an alternative course. It will likely not be effective in every case, but it is another means of dealing with the couple as a couple without becoming angry with the absent member of the marriage or without giving control of the outcome to the absent member, *i.e.*, this marriage could not be saved because the absent member would not attend counseling sessions. If it is possible to believe that the couple has intuitively worked out an arrangement which either sends one member for help or selects one member to resist the change, then a new intervention can be created to respond to that process. This way of looking at the dilemma of the absent member changes the chaplain's focus from the resistance of the absent member to the cooperation of both members in the counseling process.

Get a Feel for the Context

Before an adequate and effective intervention can be created to bring in the absent member of the marriage, a thorough understanding of the context in which the marital problem has developed and is sustained must be found. The chaplain can learn about the context of the marriage through questions designed to gather information about the big picture rather than questions designed to get at the root of the problem and solve it. There will be plenty of time to get to the problem and for creating a forum for change, but initially, when only one partner is present, the goal is to understand. Even though opening statements from the chaplain are designed to get things going, ("What brings you in today?" "Is something not going well for you?" "How can I help you?") from that moment on, questions must be designed to get a picture of what living in that house is like, what is the context that sustains the problem.

Questions must surround the problem. When did the problem first get noticed? Has it ever happened before? Who is usually the first actor in the process? How does one person invite the other into the problem? What are their responses in the process? What are the good times in the marriage like? How have they tried to solve the problem? What kinds of things have made their attempts at solutions fail? What has succeeded?

These questions are helpful, but cannot be used without simple factual data such as age, number of children in the household, gender of the children, number of transfers during military time, rank of the military member, where the couple met and under what circumstances. Factual, easy to answer, questions such as these not only help the chaplain determine the nature of the relationship, but also relax the present member of the marriage to take a "big picture" look at his or her own context, often a perspective overlooked in a marriage. It also signals to the counselee that the counselor understands that marital living is complex, understands that solutions take time, and that this counselor avoids the "quickfix" which may be far off the mark. Another benefit of such questioning is that the chaplain can observe the manner, the style, and the intensity, of the present partner about the problem, picking up pertinent facts about resistance, cooperation, insight, understanding, and connections the person may have, or may avoid, in understanding and solving the marital problem.

Why Is the Other Member Absent?

It is likely that the marital member who has been tasked to come to the counselor's office knows the nature of the absent member's refusal to attend the session. Exploring the transactions which have taken place in the marriage around the subject of counseling is vital for knowing how to get the absent member to attend the sessions. What conversations have they had about counseling? What has been the absent member's response? Have they been to counseling before? What was the outcome? What did each of them have to say about it? How did they select your office to begin their search for health? What are their reservations about seeing a chaplain? What are their expectations about counseling? Is it likely to be successful? Will it fail? Is the absent member in a position of leadership? Is it "Unmanly" for a man to work on the marriage? Is it difficult for her to enter the office of a chaplain to tell of traumatic childhood experiences which have made intimacy with her husband difficult? Such revelations are not to be expected in the first few sessions when the primary goal is to gain the cooperation of the absent member. However, knowing that such things are possible reasons for not

attending can assist the chaplain in being more understanding of the absent member's lack of cooperation.

When these questions have been answered and an assessment made about the successful outcome of counseling, it is time to create an intervention that can bring the absent member to the next session.

Sending a Letter Home

Should the present member, the one who has volunteered to scope out your skill and compassion, the one who was selected to take the sacrifice for the marriage, decide that another session would be appropriate and helpful, it can be made clear that the primary focus of the present work will be towards bringing in the absent member. This can be supported by the counselor's writing the member who is not present and giving the note to the member present to deliver. In creating the letter, the counselor can decide whether the present member should make a point of giving the letter to the absent member or simply leave the letter where it is sure to be found. It may even be that it would be best to send the letter through the mail. The method of delivery may be as important as the message that it contains.

In creating the letter (actually a little note of not more than one paragraph), the counselor or chaplain must make it seem to be the wisest of choices for the absent member to attend counseling sessions. This may be created in a number of ways, but must be based on the understanding gained from the initial interview. If appropriate, the chaplain and you can side with the difficulty of a "leader of Men" afraid to appear weak by attending to the needs of the marriage. If indicated in the first interview, the chaplain can join with the willingness of the present member to assume the responsibility for the break down in the relationship and invite the absent member to attend while the present member "gets well". If things seem confused, or if the present member notes that the couple does not know what is going wrong, you can join with that position by being confused, noting that the information the absent member has would be helpful for understanding the problem. In one case, I was able to bring in a 14 year old daughter's father, then divorced from the child's mother, to assist in the mending of the breakdown in the mother/daughter relationship. "Didn't he owe it to his daughter to help her life without her father to become as stable as possible?" I asked. He called within several days after receiving my letter to confirm his commitment to his daughter though he was not interested in working on the marriage. Two sessions later, a system of regular contact with father was worked out, and the mother/daughter relationship stabilized.

Sample Letter Interventions

A husband and soldier came for an appointment to work on his marriage. His wife was uncertain that his efforts were sincere. In the first interview he related that a majority of the problems in the marriage were his fault. A letter to his wife went something like this:

Your husband has been to see me today and has assumed the major responsibility for what has gone wrong in your marriage. It must have been very difficult for him to do. When a wife has an opportunity like this, she should not pass it up. Many husbands avoid responsibility for problems in their marriage and often avoid also the chance to work toward a solution. I wonder if you would come to sessions to be sure I hear your side of the story? Your participation would help me understand the problems and to help.

This letter invites the absent member to verify the story that is being related. Even if the wife doubts the husband's sincerity, she may come just to tell me that her husband cannot be trusted!

A wife attended the first session reporting that she was certain that her husband would not attend any sessions. He had decided that they didn't need any help; besides, she had the problems.

I know that sergeants have got to be tough minded and strong to put up with the pressures of leadership. Sometimes it takes more courage to deal with family problems that may be more stubborn than problems of leadership. I'm not sure if Army training ever gives us what we need to deal with problems in our marriages. I can understand it must be difficult for you to join her for counseling. If it is too great a problem for you, I will not expect you at the next session. If you do not choose to attend, we will spend our time helping your wife gain the inner strength and self-esteem to take charge of her own life.

It is important to note that such statements made without any connection to what is going on in the couple's relationship can be seen as a power play and it is likely that the counselor will lose. However, when it hits to the center of the pain experience, it can be effective. Bringing into the open the fear that his wife could make dramatic changes which could leave him behind, lets him know that the counselor knows about the pain.

In the last illustration, a wife attends the first interview and describes the difficulty in the marriage. The husband is away often and does not feel that he can spend time coming to the sessions. To him I would write a letter of this sort.

It is difficult to manage a solid marriage when your job keeps you away from home so much. It will certainly take some creative work and commitment from both of you. I'm concerned that you would leave it to your wife to make changes in the marriage when you and I know that you can't make someone else change. I wonder if she understands that? I believe that you may have the necessary idea that will turn your marriage around. I'd like for you to share it with me in your next session. Will you?

Such interventions must be kept in the confidential file on the couple. Thanking the absent member however for responding positively to the letter can be a great way to join with him or her and to get right to work.

There is one further caution. Without an adequate understanding of the context and nature of the resistance of the absent member, the intervention which is designed to address an understood issue in the marriage, may seem contrived or artificial. Random notes home simply will not work. But a finely tuned message, which makes it nearly impossible for the absent member to stay away, sets the stage for fuller participation and gives hope for a successful readjusting of the marital relationship to the satisfaction of both members.

The Purpose and Value of Pre-Marital Counseling in a U.S. Army Reserve Setting

Terry W. Swan

The belief is pervasive among U.S. Army Reserve chaplains that pre-marital counseling cannot be done with soldiers in the Reserve and their families. In truth, however there are tremendous opportunities for assisting service members in this critical area.

A Case for Marriage Preparation

Popular literature today is saturated with articles describing the problems of American marriage and family life. Almost everyone seems to recognize the problems of marriage and family, and there is a great diversity of answers offered. Social changes during the past few decades have contributed to the complexities of married life. Less clarity in the definition of sexual roles, the development of a highly individualized mate selection process, and the shift to a nuclear family are only three of the major social changes which impact on marriage and family. Soldiers in the U.S. Army Reserve and their family members are as affected by these changes as any group today.

Experts in the marriage and family field agree that the status of marriage today is not a happy one. Some professional marriage counselors estimate that half of all couples are unhappy. Some pastors have suggested that twenty-five to forty percent of the persons in

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in their congregations have unhappy marriages.¹ Dr. J. A. Fritz, who holds a realistic and perhaps pessimistic view of marriage and family, considers eighty-five percent of marriages to either be simply agreeable or tolerable.²

Carl Rogers, perhaps America's best known psychotherapist of the last two decades, had this to say about marriage today.

To me it seems that we are living in an important and uncertain age, and the institution of marriage is most assuredly in an uncertain state. If 50-75 percent of Ford or General Motors cars fell apart within the early part of their lifetimes as automobiles, drastic steps would be taken. We have no such well-organized way of dealing with our social institutions, so people are groping, more or less blindly, to find alternatives to marriage (which is less than 50% successful).³

While the complexities are great, common elements run through the strains of every marriage. Commitment, communication, and conflict are germane to any marriage relationship. Military obligations produce sources of additional common stress. Because of these similarities, there are possibilities for being of assistance to married soldiers in general as well as to each unique couple.

Many couples, planning to marry, come to see the clergy. In the case of the military chaplain, this is an enormous opportunity for ministry. Rarely will there be a time again when a couple is so open for assistance. Abraham Stone has said, "An hour's discussion before marriage may be more valuable than weeks of counseling later after difficulties have risen."⁴

Here is one of the "teachable moments" or opportunities for learning, the likes of which comes only a few times after early childhood. With the total impetus of nature, tremendous growth can occur, if motivation is stimulated and direction is provided. A minimum of concentrated help here can bring about personality changes which might take years of psychotherapy to effect later.⁵

¹ Antoinette Smith and Leon Smith, *Growing Love in Christian Marriage*, (Nashville: United Methodist Publishing House, 1981), p. 12.

² H. Norman Wright, *Premarital Counseling*, (Chicago: Moody Press, 1977), p. 2.

³ Carl Rogers, *Becoming Partners: Marriage and Its Alternatives*, (New York: Delacorte, 1972), p. 11.

⁴ Charles Stewart, *The Minister as Marriage Counselor* (Nashville: Abingdon, 1970), p. 60.

⁵ Aaron Rutledge, *Pre-Marital Counseling*, (Cambridge: Schenteman Publishing Company, 1966), p. 76.

The time preceding marriage is an opportune period for offering a couple the help needed to establish a good marriage. The Discipline of the United Methodist Church under which I serve requires all pastors "to perform the marriage ceremony after due counsel with the parties involved."⁶

Despite this time being a key moment for reaching many couples, it is possible that they are simply not ready to seriously address the issues of marriage. They may be looking through rose-colored glasses, unwilling and in some cases unable to ponder the depth of this commitment. Some counselors think this is the case.

Cecil Osborne, a minister and marriage counselor, speaks from this view.

Long ago I abandoned as futile the effort to instruct young couples in these matters before marriage. They tended to look at me through star dust with amused tolerance. Yes, they had their disagreements and realized their life would not be one hundred percent bliss, but they had pretty well worked these matters out and had come to an understanding of each other.⁷

J. D. Ball and Lawrence Henning note similar difficulties. They say that "couples anticipating marriage typically hold unrealistic expectations about the nature of the marriage relationship, and it is often difficult for them to reasonably examine these expectations."⁸ However, they also feel couples can benefit from an awareness of irrational expectations and the knowledge that crises will occur in the marriage.

There is really very little research to document the lasting benefits of premarital preparation. This lack of significant research and interdisciplinary literature also makes it difficult to construct a program that is likely to be of long term worth to a couple. Walter Schuman and Wallace Denton, reviewing the literature in this area, note that some studies have found little or no change in couples who had been through such training. Most of the results were mixed.⁹

A Canadian experiment has provided one of the few documented pieces of research on the value of marriage preparation. In this Toronto model the two main themes of communication and conflict resolution were stressed. The two major hypotheses were:

⁶ Book of United Methodist Discipline 4th ed., (Nashville: United Methodist Publishing House, 1980).

⁷ Cecil Osborne, *The Art of Understanding Your Mate*, (Grand Rapids: Zondervan 1970), p. 15.

⁸ J. D. Ball and Lawrence Henning, "Rational Suggestions for Pre-Martial Counseling," *Journal of Marriage and Family Therapy*, 5th ed., 1979, p. 27.

⁹ Wallace Denton and Walter Schuman, "Trends in Pre-Martial Counseling," *Journal of Marriage and Family Therapy* 5th ed., 1979, p. 27.

- a) Spouses who have taken part in a marriage preparation program will be less likely to engage in destructive conflict with each other than those who have not taken part in such a program.
- b) Spouses who have taken part in a marriage preparation program will seek assistance in solving either individual or marital problems more quickly than those who have not taken part in such a program.¹⁰

The study demonstrated a positive effect for a couple to understand their needs, resolve their conflicts in a constructive fashion, and to seek help when they needed it.

I find that the two major hypotheses to be true and in line with my personal experience. Especially interesting, as well, has been the number of Army Reserve couples who have come for post-marriage counseling. These couples have sought assistance during the early months of marital adjustment. Verbal reports also seem to indicate the lessening of destructive conflict after having participated in some type of marital preparation.

Personal contacts with twelve professional persons significantly involved with marriage and family concerns indicate similar value in marital preparation. Four of these persons were pastoral counselors; four were pastors; two were chaplains, and two were seminary professors of pastoral care. Each filled out a form containing questions about marriage preparation. All twelve established a need for marriage preparation, calling it "critical," "a desperate need" and "vital."

The 1980 White House Conference on the Family strongly suggested development of marriage skills, particularly at the high school level. It contended that it "can substantially aid young adults in their lives as singles, engaged individuals, newlyweds and settled spouses."¹¹ Yet another voice in favor of marriage preparation is Charles Stewart. Although speaking in the particular context of sex education, Stewart thinks the best place to begin family life education is with couples immediately facing marriage.¹²

Perhaps the strongest advocate for marital preparation has been David Mace. He is convinced the best way to enable a couple to have a successful relationship in the future is to assist them with a more successful relationship in the present.

¹⁰ Edward Bader, Brenda Conway, Gisele Microy, Carole Sinclair and Elizabeth Willett, "Do Marriage Preparation Programs Really Work?: A Canadian Experiment," *Journal of Marriage and Family Therapy*, 6th ed., 1980, p. 173.

¹¹ Arthur Shostak, "Tomorrow's Family Reforms: Marriage Course, Marriage Test, Incorporated Families and Sex Selection Mandate," *Journal of Marriage and Family Therapy*, 7th ed., October 1981, p. 522.

¹² Stewart, *Minister as Counselor*, p. 193.

Drawing on our knowledge of the factors that cause marriages to fail, and tracing those factors back to their origins, we have discovered that many of them could have been eliminated if the couple had been helped early in their association to recognize the dangers and take appropriate steps to avoid them.¹³

Mace insists that the major reason people have deep problems in marriage is because they do not get the help they need in the incipient stages of their relationship. In *Getting Ready for Marriage*, he lists five important reasons for marriage preparation.

1. The couple will understand what marriage is and how to go about it.
2. They will make critical early adjustments more smoothly and quickly.
3. They will have a better chance for higher marital fulfillment.
4. Chances will be increased for being successful parents.
5. A couple will understand the wisdom of seeking marriage counseling when necessary.¹⁴

These are all crucial reasons for marital preparation in whatever fashion it takes. Why else could it be important? As Antoinette and Leon Smith have said, "Preparation for marriage is important because marriage is important—both to persons involved and to society in general."¹⁵ This is reason enough. If there is a greater sense of stability in the homes and lives of Reserve members, it will reflect in their work styles at drill. If there are problems at home, Reserve training is affected adversely.

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¹³ David Mace, *Getting Ready for Marriage*, (Nashville: Abindon, 1972), p. 8.

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The Army as a Factor in Divorce

Mary Senkosky and J. Jeff Maloney

Geographic mobility and periods of separation from spouse and family lasting days, weeks, months, or years are common in the Armed Forces, and this geographic mobility and extended separation often brings about adverse marital and family reactions. (McKain, 1973) Military induced separations are likely to involve changes in marital and family roles, processes, and relationships. (Patterson and McCubbin, 1984) Certain military duties seem to contribute to a higher incidence of divorce. (McCubbin, et. al., 1976) In general, military personnel and their spouses seem particularly susceptible to potential stressors induced by military assignments. If so, does the military affect Army marriages, and if so, how? What are the factors which lead to divorce and marital dissolution among soldiers? Are these factors mission related?

A preliminary investigation was performed in late 1985 within the Second Brigade, Ft. Leonard Wood, Missouri, to assess the feasibility of further research in relation to the previous questions. Results of 538 surveys completed showed that the brigade's permanent personnel (80.7%) were either single or never married. However, of those who had been married and divorced (19.3%), the majority (91.3%) were divorced while serving in the military. The results suggested that the military had a negative effect on marital success. Thus, an additional study was conducted to investigate factors which contributed to divorce among soldiers, with specific attention given to those which stem from military affiliation. In order to assess factors

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leading to divorce among the specified group, a control group of civilians was used for comparison.

The scope of the problem included active duty soldiers, married and divorced. However, it was beyond the limitations of the study to collect relative data from the entire specified group. Therefore, it was assumed that any factors found to be significant that related to the specific Army sample of this study would be suitable in generalizing to similar subgroups of the Army population.

The data needed for analysis were collected from the United States Army base at Fort Leonard Wood, Missouri, in October 1985. Army personnel were defined as males 18 years of age or older, who had been in the military between three and twenty-five years and who had been divorced while serving in the military. Civilians were defined as males 18 years of age or older, who had been divorced, but not while serving in the military. Although it will probably never be known what "Causes" divorce among soldiers, it was hoped this study would specify conditions associated with divorce among these individuals so that the stress effecting marital satisfaction could be prepared for and dealt with.

Review of Related Research

Information concerning significant factors leading to divorce of soldiers is scant. Few, if any, recent studies exist. After performing a thorough data base search, using the Computer Assisted Research and Delivery System at the Southwest Missouri State University Library, in Springfield, Missouri, the following literature was retrieved and found to be pertinent to the study.

Comparing military and civilian families, Burgess (1985) reviewed a report prepared for the Defense Department by the U.S. Census Bureau's Center for Demographic Studies using data collected in the National Census taken April 1, 1980. He found that a higher proportion of service men, ages 19 to 54, were married than civilian men, regardless of education or race. The Census comparisons also showed that about the same proportion of service men and civilian men in age groups under 54 were divorced. A Census Bureau official stated "spouses of migrants—whether military or civilian—experience more unemployment, lost seniority, lost training and promotion potential." (Burgess, 1985, p. 6) This suggests frequent moves can affect the career opportunities of military spouses, which might be seen as an adverse condition for marriage in the military.

Patterson McCubbin (1984) investigated the relationship of gender-role orientation and coping among wives experiencing a long-term separation (eight month deployment) from their Navy spouses. It was hypothesized that:

A feminine-oriented woman whose major identity is derived from nurturing her spouse and children, while depending on her spouse to make decisions and provide for her, might experience a separation as more stressful than a woman who is more independent and engages in instrumental, "masculine" behaviors. (p. 96)

The researchers found the psychological resource of androgyny in women to be an intervening factor in coping with long-term separation from their military spouses.

McCubbin, et al. (1976), studied significant factors leading to divorce among an Air Force officer population. It was found that in relation to marital status for Air Force officers, as educational level increased, divorce decreased. Also, divorce ratios among higher ranking officers were lower than among lower ranking officers, indicating lower divorce rates associated with groups of higher socio-economic status. It was found that rated officers (men who fly and were away from home a majority of the time) were more likely to have been divorced than non-rated officers (men who do not fly, who had definite work hours, and who were at home more). This suggested that the stability of a husband's home life due to occupation was significant and that those who were away from home due to military assignment were more prone to divorce. Also, the responsibilities of certain commands requiring time away from home for long periods significantly increased the likelihood for divorce. Reserve officers tended to have slightly higher divorce rates than regular officers. Finally, a lower divorce rate was found among Catholics and Jews, and this suggested that being attached to a religious body of some kind correlated with lower divorce rates. Overall, it was found that divorce was not as common among the Air Force population as among the civilian population.

McKain (1973) addressed the issue of relocation in the Army and the feelings of alienation and family problems associated with moving. This researcher found the overall picture of the Army family nurtured by an alienated wife-mother as one fraught with personal, marital, and children's problems. If the wife-mother could not identify with the Army community, then she experienced many psychiatric symptoms, a general emotional depletion, and limited integration into the informal social life around her. Also, she and her husband often experienced the family moves due to military requirements as being filled with negative consequences for themselves, their marriage, and their family. On the other hand, the less alienated Army wife-mother seemed to be capable of taking even forced moves in stride and capable of reintegrating herself into the informal community of friendship and support. In other words, the greater the identification with Army life, the fewer the problems associated with moves.

Boss, *et al.* (1979) investigated the corporate executive wife's coping patterns in response to routine husband-father absence. The authors suggested:

. . . the routine absence of the corporate executive husband/father is a stressful event for the family since his exits and returns require constant change in family systems boundaries and role assignments. Though his absences are not as prolonged as in military separation, the corporate executive as a family member is gone long and often enough to require frequent reorganization of the family system. (p. 79)

Results indicated that if the corporate wife bought into the corporate lifestyle and liked it, vulnerability to stress was decreased since she viewed the situation as enjoyable rather than stressful.

Method and Design

Subjects

The subjects of the study comprising the Army sample were taken from male army personnel, 18 years of age or older, stationed at Fort Leonard Wood, Missouri. Twenty seven individuals volunteered to be a part of the study. These were identified through response to a preliminary investigation designed and disseminated by Chaplain (Major) Dennis R. Witaker, the brigade chaplain. Whitaker (1985) identified the majority of the subjects (25 of 27) in the Army sample of this study to be drill sergeants.

The primary duties of these individuals entailed transforming the thought processes of privates into instant obedience and the acceptance of authority and direction without hesitation. The hours involved in the drill sergeants' assignments were from 5 a.m. to 9 p.m., seven days a week for a thirteen week period, one week, off, then back on the same thirteen week schedule to be repeated for a period of two years. Drill Sergeants are the best noncommissioned officers in the Army. They are selected by a board which reviews the records of every NCO in the Army and picks them by name as the best qualified for drill sergeant. Although the hours and duties of the drill sergeant may seem extreme, it is known that request for termination of the position can be granted. (October 1985).

The soldiers are aware that if they notify the chaplain that drill sergeant duty is causing marital or personal problems, the chaplain can assist in getting the soldier relieved from drill sergeant duty.

However, Whitaker (1985) noted, "most drill sergeants are hesitant to request relief from drill sergeant duty."

The highest grade of formal education completed by the individuals in the Army sample ranged from 11 to 16, with grade 11 being that of a high school junior, and 16 being that of a college graduate. Military pay grade of the subjects ranged from an E4 to an E8, on a scale of E1 to E9. An E1 is described as a private, whereas an E9 is the highest pay grade of a noncommissioned officer. An E5 comprises the first group described as noncommissioned officers who are in the process of making a commitment or already have made a commitment to the military as a career. Two commissioned officers were also part of the sample. The number of years in service of these subjects ranged from three to twenty-five years.

The subjects of the study comprising the civilian sample (control group) were taken from male individuals 18 years of age or older living in or around Springfield, Missouri. Springfield, Missouri, is located approximately 80 miles southwest of Fort Leonard Wood, Missouri, and is the most largely populated city near the Army base. Twenty-seven individuals volunteered to be a part of the study. The highest grade of formal education completed by these individuals ranged from 10 (high school sophomore) to 16 (college graduate) years. Subjects in this sample were not serving in military at the time of their divorce.

Instrument

The tool used for gathering data was a self-made questionnaire, designed for subjects to identify factors they perceived as contributing to their divorce. (Please contact the authors for information on the questionnaire.) The instrument was given in full to the Army sample. Some items were omitted for the civilian sample as these pertained only to the Army sample.

Analysis

The questionnaire responses were recorded on optical-scanning sheets, after which the Southwest Missouri State University Computer Center stored the data on tape. Utilizing the SPSS-X program, the data were subjected to the chi-square technique in testing contingencies between and among descriptive and response categories. A confidence level of .05 was accepted as being significant.

Results

This paper, as stated earlier, was designed to investigate factors which contributed to divorce among Army personnel, and more specifically, to investigate those factors leading to divorce which stem from

military affiliation. The general findings and subgroup differences among subjects are as follows:

One question asked was "Does the military affect Army marriages, and if so, how?" With respect to other Army personnel (First Sergeant, Command Sergeant Major, Company Commander, Battalion Commander, and Brigade Commander) subjects strongly agreed, agreed, disagreed, or strongly disagreed as to the over involvement or noninvolvement of other Army personnel. In general, it was found that neither over involvement nor noninvolvement of other Army personnel in the personal affairs of subjects was perceived to be a contributing factor to their divorce.

Sub-Group Differences

Another question proposed was, "What are the factors which lead to divorce and marital dissolution among Army personnel; are these factors job related?" The following table illustrates significant differences in pre-divorce influences between Army and civilian male. Among 112 possible variables for the Army sample and 92 possible variables for the civilian sample (this takes into account the omitted items for the civilian sample), 17 were found to be significant contributing factors to divorce among Army personnel, and one was found to be a contributing factor to divorce among civilians.

Significant Differences in Pre-Divorce Influence Between Army and Civilian Males (df = 3)

Item #	Influence	X ²	P
13	Changes in friends at work	7.89	.0485
16	Changes in the relationship between you and friends at work	7.85	.0491
19	How frequently you moved	8.86	.0311
20	How free you were to choose where you lived	10.42	.0153
22	What shops were available where you lived	14.66	.0021
30	How late you got home from work	11.55	.0091
31	How early you went to work	19.25	.0002
32	What days you worked	11.23	.0106
33	How frequently you worked on a holiday	14.75	.0020
34	How frequently you had duty as a CQ or SDNCO/How frequently you worked overtime	7.82	.0499
36	How frequently you worked nights	8.71	.0334

Item #	Influence	X ²	P
37	How frequently your work took you away from home for a period of a day to a week	8.04	.0452
38	How frequently your work took you away from home for a period of one week or more	13.14	.0043
39	How you and your spouse changed during prolonged separation	12.45	.0060
66	Field duty or work away from home	6.32	.0423
74	Influence of rumors	3.89	.0485
91	Not enough money (significant for civilians)	9.33	.0094
96	Separation from family	9.88	.0071

The table is self-explanatory; however, to get a sense of the feeling behind the influences listed above, see the Appendix for selected comments to subjective questions by Army personnel.

Conclusion

According to the statistical results of this study, soldiers seemed to perceive job related variables as being those most significant in contributing to divorce. It can also be inferred that these job related variables are perceived as necessary requirements for the career soldier. In fact, career soldiers who desire to remain in satisfactory standing and to increase the likelihood of promotions understand and accept the fact that they are expected to perform required duties in accordance with their military assignment. It would seem that often their duties are accepted regardless of the implications for personal life and marriage.

As in the case with any individual who is confronted with the potential dilemma of having to choose between two very strong human needs, the subjects in this study seemed to respond to the "push and pull" element of military duty versus marriage in an interesting and yet very easy to understand and predictable manner. During the narrative inquiry phase of the interview when the subjects were asked if there were actual practices or common beliefs held by the Army that contributed to the decline of the marriage and consequent divorce, the enlisted soldiers unanimously responded by totally rejecting the possibility of such a conflict. Their verbal responses were in complete contradiction with the statistical analysis used to compare this variable with the civilian population. It would seem that the enlisted soldiers were either unaware of the unique pressures placed on them and their spouses while serving on active

duty or they were attempting to resolve their cognitive dissonance by denying the possibility of any potential conflict active duty may have with the responsibilities and allegiances of marriage.

It is interesting to note that both officers in the study concurred that the Army did have a major role in creating divorce. One of the officers stated, "I had to make a decision as to which one I could always count on being there, my wife or the Army. After a lot of thought, I knew what my choice had to be. I didn't like it, but that's just the way it was."

As was previously stated, the results of the statistical analysis of the study infer that the soldier sample seemed more prone to divorce due to job related stress than did the civilian sample, however, they were in general either not aware of it or were denying the possibility of it.

Recommendations

It seems that soldiers, especially those individuals whose duties require long hours away from spouse and family, might better prepare themselves for problems that may arise in marriage due to military assignments. A logical place to start would be early in the new soldier's career when the soldier is involved in the indoctrination and training phase of the new profession. The message needs to be put across that certain military occupation specialities (MOS) by their very nature carry high risk stress with respect to a successful marriage and family life.

Another area of obvious concern would be for the prospective or new spouse of the soldier. Perhaps if prior to marriage or soon afterward there were an opportunity for appropriate counseling for the spouse as well as for the couple, many potential difficulties would not occur without forewarning.

The implication for the professionals who work with the soldier in respect to human needs is also of consequence. Chaplains, mental health specialists, unit NCOs and commanding officers all need to be aware of the potential disruption in the soldier's personal life when his marriage is in trouble. The soldier who is hurting emotionally cannot be counted on to perform his job to the optimum, and consequently unit readiness is compromised. The soldier who is experiencing marital trouble should not be ignored, shunned, or told to work the problem out alone. The soldier needs to be confronted openly and honestly by someone who can communicate care and support.

As was previously mentioned, the sample population of soldiers utilized in this study was relatively homogeneous. Specifically, it was limited to career oriented soldiers involved in basic training functions. Consequently, it is recommended that additional studies be conducted within the Army that would include diverse military

occupational specialities (MOS) in order to discern if the results of this study generalize to other Army personnel with regard to duty and its impact on married life and potential divorce.

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APPENDIX

Selected Comments and Responses to Subjective Questions of Army Personnel

1. Who first mentioned divorce as a possible solution to your marital problems? If spouse is mentioned as the initiator then ask what made you consider divorce as a possible solution to your marital problems?

She did . . . 15; he did . . . 9; both . . . 3

"My wife just gave up."

"I was against it all the way."

"We spent about 3 years and 3 months out of 11 years together, but except for Vietnam and Korea, it was her choice to be apart."

"She left with someone else."

"I didn't want to get a divorce."

2. How much time was there between your decision to get a divorce and when you actually filed?

None, 3 days, 1 week, 2 weeks (2), 1 mo. (2), 2 mos., 3 mos. (2), 4 mos. (2), 5 mos., 6 mos. (2), 7 mos., 8 mos. (2), 1 year (5), 1.5 yrs., 2 yrs., 3 yrs., 5 yrs.

3. Did you ever put a "hold" on completing the divorce? Why?

No . . . 22; yes . . . 5

"There wasn't any reason to; her mind was made up."

"She didn't file for divorce until it was time for me to go overseas."

"Delayed it as long as possible before signing the papers."

"I did twice, because I figured the marriage could be saved."

"I let her do it."

4. Were the problems when you first considered divorce the same as those when the decision to get a divorce was finally made?

Yes . . . 24; no . . . 3

"First it was the job, then she found someone else."

"When my wife refused to take a transfer with me, she just went home and stayed."

5. Did you seek marriage counseling at any time while the possibility of divorce was being considered?

No . . . 15; yes . . . 12

"I did, she did not."

"My wife wouldn't go."

"She refused to talk with anyone."

6. What kind of influence did the counseling have?

N/A . . . 15; none . . . 6; other comments [listed below] . . . 6

"It made me aware of some of my selfishness and where I had gone wrong."

"It helped me see what I was doing to my wife and kids, but there was nothing I could do about it."

"It prolonged things."

"It was good."

"She didn't participate."

"I pursued counseling; she did not. It showed me I was not to blame."

7. Did you believe marriage counseling might be helpful?

Yes . . . 17; no . . . 10

"I thought so, but I was wrong."

"If she would have gone also, we may not be divorced."

"It probably would have, but at that time, I thought not."

"I thought it would, but it didn't; I was kind of naive."

8. Did it ever seem the choice was between saving the marriage or getting out of the army?

No . . . 17; yes . . . 10

"She didn't want to try even if I got out; I was willing to give it up."

"I just about threw it [the Army] all away."

"No, because although the Army complicated matters, it wasn't the problem."

"No, the conflict was due to age differences, and was strictly unrelated to the military."

"Yes, but it was too late; I had already resigned [reenlisted] for 6 years."

"To save the marriage, I would have had to leave the service."

9. Was your job situation a consideration in your final decision to get a divorce?

No . . . 14; yes . . . 13

"Yes, because I was always gone."

"That was her reason for wanting a divorce."

"I wanted to stay in the army and she didn't."

"She didn't want to be with me, so it wouldn't have mattered what I was doing."

"Very definitely."

"Yes, as a drill sergeant, I was always at work."

"Yes, over the years, she had a lot of time to herself; I spent as much as 240 days a year out in the field."

"Yes, because my wife didn't like the army life."

"We wanted to make the army a career, but my wife changed her mind."

10. Are there things that the Army or Second Brigade actually did that contributed to the decline of your marriage and thus to your divorce?

No . . . 19; yes . . . 8

"It kept me away all the time."

"Doesn't apply [also in response to #11]. You didn't ask me, but I won't remarry as long as I'm in a training command. If I don't make E7 in a year, the army can bring me right back here."

"Having to move a lot and be apart from each other, the wife has to take on the role of father a lot of the time."

"I can't blame it on the Army, because there are certain duties I have to perform as a drill sergeant—the work hours aren't good. Also, being sent to Ft. Leonard Wood was a big factor—
isolation—job opportunities for dependents is slim."

"Yes, my request for a 'compassionate reassignment' back to the states from Germany was declined. There was a greater value placed on the security of the army rather than on my wife."

"No, however, my wife's misunderstanding of the army did."

"Yes, the army places unrealistic pressures and demands on the employee which creates too much stress on the family."

11. One final question. Are there beliefs commonly held by the Army or Second Brigade that contributed to the decline of your marriage and thus to your divorce?

No . . . 24; yes . . . 3

"Yes, the army's tending to utilize personnel inappropriately can really hurt."

"I believe in duty first and so does the army; however, I've never been in a unit where if you had a family problem, they wouldn't let you take care of it."

"Yes, the army seems uninterested in what pressures it puts on a drill sergeant's life and family. I will not remarry as long as I'm stationed at Ft. Leonard Wood; there's nothing for a family or wife to do."

"Yes, the wife is expected to put up with all the traveling and long hours."

BOOK REVIEWS

Redeeming Marriage

Edward S. Gleason

Cowley Publications: 1988, Softcover, 154 pages, \$7.95

Edward S. Gleason is a priest of the Episcopal Church, Director of Development at Virginia Theological Seminary, and rector of a parish in Alexandria, Virginia. He has been married for 32 years.

Redeeming is a curious word to modify the noun, *marriage*. It has a variety of meanings—the most profound is to rescue, to deliver, to ransom, to liberate from captivity. To liberate from captivity, an on-going experience in the present, is the sense in which the word, *redeem*, is used in the title and in the book.

As an outline for the chapters of the book, Gleason uses “The Celebration and Blessing of a Marriage,” from The Book of Common Prayer of the Episcopal Church. This liturgy is rich in promise and imagery; clergy of other denominations often borrow it. In Gleason’s little book on marriage, the reader is challenged to look deeper into the words and actions of the marriage service and ceremony. Each phrase of the liturgy is amplified by either a theological exposition, or a vignette from an actual marriage. The structure and style of the book make it interesting, easy to read, often thought-provoking, and occasionally, painful.

The reader is an invited guest, as if at a wedding, but here paging through this marriage thesaurus. As each phrase of the ceremony is said by priest, by bride, or by groom, glimpses of marriages interweave with the fabric of the liturgy to anchor the sentimental in reality, to enrich the ordinary, to illustrate, to amplify, and to color with meaning: “ . . . for better for worse . . . for richer for poorer . . . in sickness and in health . . . to love and to cherish, until we are parted by death . . . ”

Gleason sees marriage as not only physical union, but as a union of the emotional, religious, and spiritual aspects of our humanity. What may be clear to the veteran observer at a wedding, or in this case, to the reader, must be experienced—sometimes painfully—moment by moment by the couple as each challenge of the marriage is resolved or unresolved. Gleason illustrates with marital challenges and situations which confront the middle-aged, newlyweds, the broken and the healed.

In this day marital commitment is under serious scrutiny. Do marriage vows mean what they used to? Is a marriage only to be kept so long as it is convenient? What is a vow? These questions are examined, and answers are given. The author subtly weaves his own warm experience of marriage as deep and fulfilling into the tapestry of each chapter. The reader is gently assured that lifelong marriage is still hopeful, joyful, and possible. What must not be forgotten is the place of forgiveness and redemption.

Although the book is small in size and cost, it would be of very great value as a gift for an engaged couple, for the already married who celebrate an anniversary, or for those whose marriage is in difficulty. Indeed it would be a useful and appropriate gift for clergy and counselors who provide marriage counseling and support.

Phyllis Sirotko
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A Dictionary of Pastoral Care

Edited by Alastair V. Campbell

Crossroad Publishing Company, 1987, Hardcover, 300 pages, \$24.95.

Alastair V. Campbell is the senior lecturer in the Department of Christian Ethics and Practical Theology at the University of Edinburgh.

The book promises great things. Alastair Campbell has gathered 185 authors to write the 300 entries. He selected the authors for their specialized knowledge representing such diverse fields as law, nursing, medicine, social work, sociology, psychology and theology. The book is intended to be inter-denominational and inter-disciplinary. Campbell's intention is to provide a "broad and comprehensive theoretical background" for ministers who provide pastoral care. The author wishes that "the majority of the entries will be relevant to practice." This relevance is to be achieved by providing "basic information on the kinds of problems commonly encountered in

pastoral practice" with an emphasis on counseling. The current trend away from individual therapy to group or family is reflected in a number of entries which deal with social and political topics such as pornography, abortion, education, unemployment, gambling and adoption. Indeed the book promises great things, but fails to deliver.

The entries are of variable worth. Although several are both well written and informative, many lack substance as well as relevance to practice. Because sixteen entries were only one sentence in length, and because seventy three entries advise the reader to see something else, I wonder if one should really think of the book as composed on three hundred articles.

More important than quantity, however, is quality. Although the book was only published last year, a number of the entries are dated. Several of the important contributors in certain fields are not mentioned bibliographically. Kubler-Ross, for example, is conspicuously absent from the entries on death and bereavement. Behavior therapy fails to mention any of the great names in the field of behaviorism, or for that matter, such neo-behaviorists as Bandura and Kanfer. There are no cognitive-behavioral approaches such as Reality Therapy or Rational Emotive Therapy mentioned. Double bind, an important concept in communications theory, psychopathology, brief therapy, strategic therapy, and marriage and family therapy is given a terse one-sentence definition with no reference to Bateson, Watzlawick, Weakland, or Milton Erickson.

The entry for "Personality Disorder" highlights the lack of relevance to practice. The entry summarizes the various personality disorders as described by the World Health Organization's International Classification of Disease, but in no case is there enough information to assist in recognition or diagnosis. Moreover there is no discussion of the impact on the counselor or of appropriate referrals.

All the referral agencies mentioned are British. This is a major weakness for those readers who are American. Although the book is published in the United States, it was written by British for British. This lack of available institutional resources for referrals or information, constitutes a much more serious flaw than the distracting and frequent British spellings.

In short, the number of relevant and useful entries is not enough to make this book a useful tool. For the pastor or chaplain with a counseling background, this book will have very little that is new. For those with little background in this field, the book will be of little assistance in learning how to provide pastoral care. With the publication of this book, a genuine need has been defined, a

dictionary of pastoral care for those who give pastoral care; but unfortunately, this book does not fill the need.

Chaplain (CPT) Robert Nelson
USA

Through the Loneliness: A Woman's Spiritual Journal

Antonia J. van den Beld

Paulist Press, New York/Mahwah, 1987, 140 pages.

It is very difficult to read and review fairly the spiritual journal of another because the experiences, the motives, and the feelings expressed are so personal and unique: what might prove valuable and insightful to some readers could seem worthless, incomprehensible, or even ridiculous to others. Fairness and honesty, therefore, require that one allow the author a very personal stance and allow the author to speak from that stance.

The stance, in the case of Antonia J. van den Beld, is in part her Roman Catholicism, her feelings of loneliness and inertia, and her sense of sin. The pain which she experienced while working her way through these things, and the insights gained, comprise the substance of her journal. She writes that she needs to be "cured," to be "made over," yet at the same time confesses her own lack of motivation:

I do expect . . . the miracle of being made over . . . because, Lord, if you don't, how am I ever going to move?

The acceptance of God's love as pure grace—non-reciprocal and totally unmerited—is another difficult hurdle for her:

Why should it bother me so much to be at the receiving end of that kind of love?

To relinquish her sense of freedom and independence and thus to abandon herself to such love is something she must, she says, "allow to happen."

I do not accept myself as I am. Much of my religious endeavor is based on that fact.

But this is not necessarily negative, for by the time she makes that admission, the love of God is less the "big issue" than

the quality of our lives . . . the glory and honor that is due to Him . . . a quality which is His quality: The typical Christ-like and inexplicable quality of evil-being-turned-into-good and death into life.

Ms. van den Beld has written a journal which could prove important and helpful to others facing similar crises of faith and life. Its main difficulty, however, is probably related to the genre itself: it is almost impossible to maintain continuity or a sense of progression when the author does not dwell for long on any single topic, but instead returns to it, perhaps two or three times, after twenty, thirty, or fifty pages. This is especially difficult to follow if the journal, like this one, relates to spiritual, theological, or emotional concerns.

Alma Hoogland
Oceanport, New Jersey

Tending the Garden: Essays on the Gospel and the Earth

Edited by Wesley Granberg-Michaelson

William B. Eerdmans Publishing Company, Grand Rapids, MI, 1987.

Wesley Granberg-Michaelson is president of the New Creation Institute, Missoula, Montana, and author of *A Worldly Spirituality: A Call to Take Care of the Earth*.

This first essay of this collection speaks of "New Age and New Consciousness" movements as characteristic of this, our age. One wonders. With the consumptive interest in the stock market and things of this world; with E.P.A. superfunds corrupted; and with the political, commercial, and industrial interests unable to look beyond the end of the present fiscal year, one wonders what has happened to this new consciousness. We seem to have returned to the old consciousness which was better known as selfishness and shortsightedness.

Old consciousness or new consciousness . . . this book speaks to people of our age, calling us to a renewed care for the earth. The editor has collected a variety of perspectives and topics. These include a history of the ecology movement, a theology of nature, studies and reflections based on different parts of the Bible, and a philosophy of our relationship to the earth. The essays span the spectrum from the analytical to the deeply personal and passionate. The editor's introduction is an exploration of our identification with the earth or our mastery of it. The concluding essay, "A Handful of Mud," describes the individual grief at witnessing the loss of the irretrievable

in India. This wonderful placement . . . from macrocosm to microcosm . . . brackets the book.

Most people think of their natural environment in rather narrow terms. *Tending the Garden* helps us see how broad, complex, and compelling the situation is. This book may not make the difference. But “the difference” must be made if we are to survive on this earth. This book may not provide answers, but it calls us to give ourselves to the search and to the care of this precious earth.

Chaplain (CPT) Paul Williams
USA

The Praxis of Suffering: An Interpretation of Liberation and Political Theologies

Rebecca S. Chopp

Maryknoll, New York: Orbis Books, 1986, Softcover, 178 pages, \$12.95.

Rebecca Chopp is a United Methodist minister and assistant professor of systematic theology at the Candler School of Theology, Emory University, Atlanta, Georgia.

In *The Praxis of Suffering* Rebecca Chopp brings a new paradigm for understanding liberation theology woven from German political theology and Latin American theology. She uses the thought of Jurgen Moltmann, Gustav Gutierrez, Johann Baptist Metz, and Jose Miguez Bonino.

Arguing that humanity has moved in the recent past from survival of natural disasters to a struggle to survive its own man-made disasters, Chopp introduces the term “nonidentity character” to refer to these disasters which are beyond our understanding. She then suggests that one response to these disasters, which are beyond quantitative analysis, is liberation theology. It is here that those who suffer from mankind’s weaknesses can “. . . call into question the meaning and truth of human history.”

Liberation theology, then, is in opposition to progressive theology which focuses on the subjectiveness of the individual. Instead, liberation theology looks to the “nonsubjects” of history who have been denied a voice in human history. So for Chopp, liberation theology is a new model of theology both in its systematic content and in its practical method. Liberation theology, as presented by Chopp, accuses modern theology of focusing on the bourgeois subject and consequently of misinterpretation Christian tradition.

Liberation theology poses a new question: the question of massive public suffering with an emphasis on praxis.

The book is well researched and the chapters on the specific Latin American theologies will be of interest both to those who know of them and to those reading of them for the first time. The book is also recommended for those clergy who expect to serve in Latin America and for those who are seeking an alternative approach for progressive theology as an answer to modern man's suffering.

Paul F. Bauer
North East, Maryland

Forward Edge of the Battle Area

Curt Bowers, as told to Glen Van Dyne

Beacon Hill Press, Kansas City, Missouri, 1987., Softcover, 95 pages.

Chaplain (Colonel) Curt Bowers, United States Army, Retired, is a minister of the Church of the Nazarene. He served in the Army as an enlisted man during the Korean War, and after attending theological school, returned to the Army to serve as a chaplain for twenty eight years. Upon retirement, Chaplain Bowers became the endorsing agent for the Church of the Nazarene.

In the last chapter of the book, *Forward Edge of the Battle Area*, Chaplain Bowers says, "What a privilege it is to serve on any forward edge of life... It is my privilege to keep reminding the church of these sometimes unseen and often unsung heroes and heroines of our country who serve day and night as guardians of our frontiers." This statement seems to articulate the purpose of the book.

Forward Edge of the Battle Area covers the period of Chaplain Bowers' life and military career, but focuses most clearly on his experiences as a combat chaplain. The anecdotes he relates will seem familiar to most chaplains and assistants who served in Vietnam. He tells of the indelible marks made on his life as a result of his ministry in a variety of military environments, and by those brave soldiers who lived and died in his presence on the battlefield.

Because the book is a "telling to another," it does not always read as smoothly as one would hope. It is a personal story and makes no attempt to take sides historically, theologically, or politically. There is little the veteran will learn from this book, but it will rekindle both pleasant and unpleasant memories.

The book is upbeat, positive, and patriotic. It is apparent that Bowers enjoyed his soldier days and still views the chaplaincy as a

valid and essential ministry. The book should be of especial interest to Nazarene clergy and could be a means for encouraging young ministers to enter the chaplaincy.

Chaplain (COL) John Scott
USA

Pax Romana and the Peace of Jesus Christ

Klaus Wengst, translated from the German by John Bowden.

Philadelphia: Fortress Press, 1987.

Professor Klaus Wengst is the professor of New Testament at the University of Bochum.

Before beginning this book, ask yourself, "What do I want from it?" This is not a review of "war—anti-war" theology. It is, on the other hand, a very fine review of the impact and the influence of the pax Romana on the "known world" of that day. Professor Wengst researches and details the writings of historians of the period. He provides a needed historical-critical analysis of the Roman world and a different picture of *pax Romana* than the one currently available.

The second part of the book is perhaps the most fascinating. Following the careful analysis and picture of the Roman world which has been presented in Part One, Professor Wengst in Part Two applies his understanding to the writings of the New Testament. His analysis of the Roman world, for example, gives a different slant to the writings of the Evangelists, Paul, John of Patmos, and Clement. His depiction of St. Paul, in the context of the Roman world, reflects a different "character" from the one revealed by a surface reading of Paul's writings. His analyses are insightful and challenging.

In the third section of the book there are 80 pages of detailed notes which support and expand the basic analysis presented in the formal monograph. Reading these notes is like mining gold.

I found the primary limitation of the book to be a matter of language. Although the translation is well done, the reader must deal again and again with a near-stilted syntax. If one is willing to accept the limitations of the translation, and willing to slug through the verbiage, the gain is worth the work.

Chaplain (LTC) J. H. Robnolt
USA

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